# The Lutheran Outlook


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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

LUME XVI APRIL, 1951 NUMBER 4

# THE EDITOR'S PAGE

**Who's Who.**—We have various viewpoints on war and peace this month. "The Church and War" is by Prof. David B. Owens. who is chaplain at Capital University in Columbus. "Statements of Jesus on War" is by Dr. George Koehler, a minister of Portland, Oregon. "Apostles of Peace" is from the pen of Mr. John F. Palm, school superintendent at Isle, Minnesota.

Of his article, "The Lutheran Free Church and the Union Question," Dr. T. O. Burntvedt, president of the LFC, writes: "I have had requests from several sources asking if I would publish the contribution I made to the panel discussion at the convention of the American Lutheran Conference in Sioux Falls. Some of those who were present seemed to think that the presentation helped them to understand the position of the Lutheran Free Church on the question of Lutheran unity and union. . . . I would appreciate it if you would put an editor's footnote to the article informing the readers that this is the statement I made at Sioux Falls, and that it is published by request."

The last article, "King Jesus," is by Dr. George Drach of the United Lutheran Church.

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One of the most encouraging letters to arrive this month was from a layman, Brotherhood President Louis H. Bender of Iowa. He writes: "Some times we aren't prolific enough with our expressions of appreciation for services performed, and then we fail to give tangible evidence of the fact. But such was not the case at the fourth annual Brotherhood Institute of the Iowa District Brotherhood of the ALC, when it was brought to their attention that the *Lutheran Outlook* was also for laymen to read. . . . I was able to secure 20 subscriptions, which have been sent to the publishing house. Thought you might be interested in this fact and solicit subscriptions at other Brotherhood gatherings. Many men are of the opinion that the *Outlook* is only for the clergy. . . . I enjoy reading the *Outlook* and thought the last issue one of the best published so far." That was good news. I have indeed thought of getting the Men's Brotherhoods behind the magazine, but there are always so many other church causes that are after the men for support and subsidy that I have hesitated to ask them.

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Notice that Mr. Bender says, "Thought the last issue one of the best published so far." Then I turn to another subscriber's letter and read, "Of some of the articles published lately, the less said the better." And next I pick up a card from an Ohio pastor who says, "The last few issues have been promoting themselves, and two more of my laymen have sent in subscriptions." Maybe the article you did not like was one that someone else thought was good. At any rate, I'll publish every month the best I can lay my hands on —that is, the best in my judgment, which may not always coincide with yours.

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A pastor in Kansas writes: "I heartily subscribe to your editorial, "Prayer and Repentance." When we grasped the blood-stained hand of Stalin, we made ourselves copartners with him in guilt. We are paying for it right now. When a certain HT came back from a conference with him and told us that 'Old Joe is not such a bad fellow,' and we did not rise *in corpore*, we condoned his past crimes against humanity and invited more." . . . A pastor in Ohio liked that "We Are Confused" article in the March issue. He says, "That article by the confused anonymous layman was appreciated. It helps to have those matters printed. The problem is to have them read by those who don't take the *Outlook*, who probably need them more than those who do."

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Read the short article over which I have put the heading, "What Happened?" It is a radio script that I liked so much that I sent for it and asked whether it could be reproduced. Paul Harvey News is an American Broadcasting Company program at 9:15 Central Time Sunday nights, sponsored by the Burton-Dixie Corporation, makers of Slumberon Mattresses. Only how are you going to sleep comfortably after hearing a broadcast like that? Well, maybe too many of us here in America have been too fast asleep for too long a time. We need to be waked up. Nine thousand dol mink coats for secretaries in the Wh House—evidence that gamblers do $20,000,000,000 business in America a nually, which would not be possible law enforcement officers were hon —other evidence that U. S. Army s plus material is bought by Americ abroad and brought back to Amer and sold here, even back to the Ar in some cases, at 1,000 to 5,000 per c of cost—the cost of living going steadily and the government call for more and more taxes to cover its previous mistakes—are we so rott that we are not worth saving? Re that radio script, Americans.

—o—

Have you been appointed as mem of a committee recently? Maybe will like this definition of a commit which I heard the other day: "A co mittee is a small group of the unfit pointed by the unthinking to undo take the unnecessary."

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Here is another one that may some of you fellows where you li "By the time a man can afford to l a golf ball, he can't hit it that far."


## The Lutheran Outlo

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The
# LUTHERAN OUTLOOK

UME XVI APRIL, 1951 NUMBER 4

# EDITORIAL

HE WRITER has long been an interested follower of athletic contests, especially college sports. I believe in a sound mind in a sound body; that participn in clean, hard-fought games teaches youth somet about sportsmanship and teamwork that cannot so be acquired elsewhere; that the battle of Waterloo was won on the playing fields of Eton, etc. And besides all that highly moral motivation, games are fun, both for the participant and the spectator.

**nphasize letics**

But something is happening to take e fun out of athletics and leave a sickening taste in outh. What brings this to public notice at the presime is the basketball scandal around New York where a number of college athletes have been ard and have confessed that they accepted bribes from lers for "throwing" games or at least not winning many points as expected. But this thing has been oping for a long time.

; college athletics is big business. A generation or o the colleges were building their enormous sta-s, amphitheaters that will seat up to 100,000 though tudent body is less than one-fourth that number. the athletic plants, including stadiums, huge gyms, field houses, natatoriums, and all the equipment, o be paid for. That meant big crowds were neces-

There followed naturally the need for winning s, the keen competition for material, the offering rious kinds of bonuses to boys with good athletic ds. It all adds up to a terrific overemphasis on s.

; time athletic coaches with a winning record are in nd. They are frequently paid twice as much as a rofessor with a long record of efficient service to stitution. Thereby the college bears tangible wit-to its belief that sports are more important than edun. More overemphasis. The coach must win games else. Whenever a new coach is engaged, there is a to-do about his ability to build character in young But if he fails to win games he is out, and all his ability to build character is forgotten. One Big Ten university has had five head football coaches in the last ten years.

To win, the coach must draw athletic talent to his school. He builds up a machine to help him get that talent. He and his assistants are part of that machine. They go around making speeches at high school banquets and contacting athletes about to graduate. (Sometimes there are a dozen big colleges bidding against each other for the services of one outstanding player.) Another part of the machine is the coach's carefully cultivated acquaintanceship among high school coaches who will be expected to send good players his way. Another part is the organization of school alumni that takes care of jobs, cars and spending money for promising athletes. You see, colleges and universities are supposed to be ethical, and so that part of the set-up has to be looked after by a group that has no official connection with the school.

Does that sound cynical? It is perfectly truthful, and everyone concerned knows that these are facts. College associations saw what was happening. Their athletic boards, composed of professors who were not coaches, tried to set up "sanity codes" to restrain recruiting and to limit the amount of pay to players. But the sanity codes have crumbled and vanished when schools declared frankly that they did not intend to obey them.

Now the college stars have been detected accepting bribes. What else could you expect? The boys aren't dumb. They can see that big college athletics, especially football, is not amateur but professional. People get paid for playing. Coaches have bid against each other for their services. They can see that the colleges wink at unethical practices for the sake of the returns in money and glory. They can see that the whole tendency of the times is like that; that politicians, labor unions, farmers, five-percenters, contractors, manufacturers, retailers, professional men are out to get all they can while the getting is good, and hang the ethics. It is the spirit of this immoral age. What can you expect of youngsters

who have a talent they must capitalize on quickly or not at all?

There is a tendency among sports writers and broadcasters to put all the blame on "the gamblers." Those wicked men shouldn't tempt our poor boys. All right, get the gamblers and drive them out of business. But let not the colleges where athletics has become big business try to claim that they are innocent.

I think the time has come for the big colleges to get out of the athletic business. It is beginning to smell bad. Take the games away from the professionals and give them back to the boys again in intramural programs for sport and health only. The way things are going now we can only expect more developments like those in New York.

## Natural Harvest

WHEN THE SUPREME COURT on March 8, 1948, handed down its memorable decision in the McCollum case from Champaign, Ill., it sowed the seed for a regrettable harvest. Ever since then those who are opposed to Christian education have been bringing suits to have state systems of released-time religious education thrown out as unconstitutional, to have the reading of the Bible in public school classrooms declared illegal, to put an end to school Christmas programs. The atheists, the freethinkers, and in some cases the Jews have taken part in these efforts to remove any possibility that Christian children should receive any impression in the schools that there is such a thing as the Christian religion.

It is a natural harvest from that Supreme Court decision, and one that was not unexpected at the time. Justice Jackson wrote a concurring opinion, the first paragraph of which reads as follows:

> "I concur in the result reached by the Court, but with these reservations: I think it is doubtful whether the facts of this case establish jurisdiction in this Court, but in any event that we should place some bounds on the demands for interference with local schools that we are empowered or willing to entertain. I make these reservations a matter of record in view of the number of litigations likely to be started as a result of this decision."

One of the most recent cases of opposition to any cooperation of a state institution with a religious group has been called to my attention by a Minneapolis pastor by means of clippings from the *Minneapolis Star*. A Mr. Frank C. Hughes, who calls himself a "militant atheist," has filed a complaint against the University of Minnesota with the U. S. district attorney at St. Paul.

A word as to this man Hughes. He is a friend of Mrs. McCollum. Part of the time he lives in Maine. There he found that devotional exercises were being conducted in the public schools. He engaged two lawyers to start legal action against the schools, but, he says, "public opinion became so strong against us that they (the lawyers) pulled out." So Hughes decided to study law him and went back to the University of Minnesota where graduated as an engineer 48 years ago.

And this is the way Mr. Hughes thinks, the way expressed himself in a letter to Dr. James L. Mo president of the university:

> "Real education releases men and women from liefs in angels, devils, gods, talking snakes and asses, virgin births and holy water. . . . Religious gro have always opposed education unless they could trol it, as they know from experience that the dum people can be kept, the larger the totals will appea their church cash registers. At your institution the ers of vacant lots in the sky seem to have taken completely and they appear to be quite successfu keeping students from absorbing some intelligence

What aroused Mr. Hughes' ire as a militant atheist the fact that various church groups hold religious se ices on the university campus. He named as such tra gressors against what he considers to be constitutio law, as interpreted by the Supreme Court, the Ro Catholic Church, the Lutheran Student Association, Congregational Fellowship, the Methodists, the Soci of Friends, and the Y. M. C. A. Writing to Dr. Mor Mr. Hughes said:

> "The school board at Champaign, Ill., was doing j what you are up to, when Mrs. Vashti McColl brought her now famous suit. The public schools that town were being run in the interest of the recr seeking clergy—just as Minnesota University is be run now. When the U. S. Supreme Court got throu talking to that Champaign, Ill., school board, it prom ly changed its way and became a law-abiding unit society. I have great hopes of producing as grea change in the behavior of the board of regents of University of Minnesota."

Just as the Communists cannot be satisfied to per any other philosophy than their own to exist, the athe are determined that this country shall not officially erate or cooperate with any religious education eff Dr. Morrill explained to Mr. Hughes that "The univ sity itself offers no religious program of activities un university sponsorship, makes no test of religious fa among its students or faculty, and exacts no requi ment of participation in any religious exercise."

But that is not enough for the atheists. They want government to be *intolerant* of religious faith, and Supreme Court decision of 1948 went a long way to courage them in this position. So far they have brought any action to take the motto, "In God We Trus off our coins. They have not got around to forbidd the President to issue a Thanksgiving Day proclamat or to proclaim a national day of prayer. They have managed to exclude chaplains from the armed servic or chapels from army posts, or the chaplain from U. S. Senate. But give them time; they are working it. The one per cent or less of atheists want to tell other 99 per cent of us what kind of a nation we have.

# Melish inale

THE MELISH CASE has come to an end with the refusal of the Supreme Court to review the arguments.

A brief review is in order. Dr. John Howard Melish as rector of Holy Trinity Episcopal Church in Brooklyn for over forty years. His son and assistant, William Howard Melish, was active in a pro-Russian organization, the National Council of American-Soviet Friendship, which was labeled subversive by the Justice Department. Because of the son's activities, a majority of the vestrymen of Holy Trinity sought to have the senior Melish removed from his office. This was accomplished when Bishop James P. DeWolfe issued an order deposing Dr. Melish. That was act one.

However, a majority of the congregation favored the rector rather than the vestrymen. So Dr. Melish stayed in in the congregation, defying the bishop's ouster. Then the vestrymen took the matter to court to enforce the bishop's order. Justice Meyer Steinbrink of Brooklyn Supreme Court ruled that the minister must obey his bishop's order or be subject to fine and imprisonment for contempt of court. That was act two.

Dr. Melish, still supported by his congregation, appealed from the decision of the Brooklyn judge. But higher state courts either upheld the lower court ruling or refused to review the case. The last hope was that the Supreme Court would hear the arguments. That hope was denied. That was act three, and curtain.

This is a case of more than local importance. The question is whether the lower court had any jurisdiction in the case. The Supreme Court declined to permit the matter to come before it. Should not the lower court have taken that position in the first place? Frequently when church disputes have come to the courts judges have said, "This is none of our business; settle your own affairs. In this land there is a free church in a free state. The state may not interfere in the government of the church, and the church may not interfere in the government of the state."

But in this case the lower court took jurisdiction. It undertook to say to a congregation, "You cannot keep this minister," and to the minister, "You cannot stay with this congregation, even if they want you to." The next question is, should not the Supreme Court then have reviewed the case? For sooner or later it will have to be decided whether or not one side in a church dispute can call in the civil authority to reenforce it with the power of fine or imprisonment. In this case the dispute was whether in the Episcopal Church a congregation can keep its minister when the bishop has deposed him. Was not this an internal matter for the Episcopal Church to settle? Justice Meyer Steinbrink said, "No, I will settle it. You must obey your bishop."

Dr. Melish claims that Episcopal canon law covers the matter, in that it punishes a congregation that refuses obedience to its bishop by denying that congregation representation in the assembly of the Church. Since the Church law assesses this penalty, it is his argument that the civil courts have no right to step in and threaten other penalties. A thousand clergymen of his own Church and two thousand of other denominations actively supported Dr. Melish in this position. Do three thousand clergymen know less about what is right and proper in such cases than one Brooklyn judge?

These are Dr. Melish's own words: "What these men" (he refers to the vestrymen, the bishop, and the chancellor of the diocese) "have done in securing the injunctive power of the state to enforce an ecclesiastical decision, in direct contravention of the specific provisions of the canon law of our Church, establishes a precedent of state interference in church affairs that endangers the freedom of every minister and congregation in the land, and breaches the concept of separation of church and state at the heart of the American Constitution.

"I have no doubt that the constitutional issue, on which my application for a review by the Supreme Court was based, will come before the Court in some one of the related cases now headed for Washington. Though I have been denied relief, I am certain that public insistence will require the Court ultimately to face the constitutional issue involved, and to maintain the traditional principle of the separation of the church and state on which our government is founded.

"It was my hope, of course, that the Supreme Court would review and reverse the decision of the New York state court imposing an injunction enforcing the bishop's dissolution of the pastoral relation between myself and the Church of the Holy Trinity...From the beginning I have consistently held that this issue was ecclesiastical in character and should never have been referred to the civil courts for adjudication."

As to the original cause of the controversy, the younger Melish's dabbling in pro-Soviet activities, I have no word of defense for it. But the case has gone far beyond that now and has become one in which an important principle is involved. Dr. Melish's words, "establishes a precedent of state interference in church affairs," should cause considerable thought in ecclesiastical circles.

In conclusion, let me present the statement issued by Dr. Guy Emery Shipler, editor of *The Churchman*, unofficial journal of the Episcopal Church, when the Supreme Court's refusal became public.

**Statement**

This is the greatest tragedy in the Protestant Episcopal Church since the breaking of the saintly Bishop Paul Jones of Utah before the First World War because of his stand on peace.

For Dr. Melish I am not concerned. He is a great and beautiful spirit, whom this blow will only further ennoble. As was true of the execution of Latimer and Ridley, burned in Oxford, England, in the 16th Century, it may be said of his removal that a fire has been lit that will illuminate the entire Church.

I feel sorry for the bishop and the chancellor of the diocese who have removed him. Whatever merit they might have had, or may yet achieve, they will now be remembered solely as those who made a martyr out of the Episcopal Church's bravest prophet of this generation—John Howard Melish.

## A Lesson in Socialism

*(Guest Editorial)*

*A letter from Thomas J. Shelly, Yonkers, N. Y., high school teacher being circulated by the Foundation for Economic Education.*

As a teacher in the public schools, I find that the Socialist-Communist idea of taking "from each according to his ability," and giving "to each according to his need" is now generally accepted without question by most of our pupils. In an effort to explain the fallacy in this theory, I sometimes try this approach with my pupils:

When one of the brighter or harder-working pupils makes a grade of 95 on a test, I suggest that I take away 20 points and give them to a student who has made only 55 points on his test. Thus each would contribute according to his ability and—since both would have a passing mark—each would receive according to his need. After I have juggled the grades of all the other pupils in this fashion, the result is usually a "common ownership" grade of between 75 and 80—the minimum needed for passing, or for survival. Then I speculate with the pupils as to the probable results if I actually used the socialistic theory for grading papers.

First, the highly productive pupils—and they are always a minority in school as well as in life—would soon lose all incentive for producing. Why strive to make a high grade if part of it is taken from you by "authority" and given to someone else?

Second, the less productive pupils—a majority in school as elsewhere—would, for a time, be relieved of the necessity to study or to produce. This Socialist-Communist system would continue until the high producers had sunk—or had been driven down—to the level of the low producers. At that point, in order for anyone to survive, the "authority" would have no alternative but to begin a system of compulsory labor and punishments against even the low producers. They, of course, would then complain bitterly, but without understanding.

Finally I return the discussion to the ideas of freedom and enterprise—the market economy—where each person has freedom of choice, and is responsible for his own decisions and welfare.

Gratifying enough, most of my pupils then understand what I mean when I explain that Socialism—even in a democracy—will eventually result in a living death for all except the "authorities" and a few of their favorite lackeys.

## What Happened?

*(Excerpt from Paul Harvey News)*

The Pilgrim Fathers of The United States were co munists. The self-government which they establish in Massachusetts was communistic. All that they own and all the crops which they grew became the comm property of all. A man's task was assigned him by ce tral authority. Food was rationed. At first a quart pound of bread a day to each person. But some of t Pilgrims complained that they were too weak from wa of food to tend the crops as they should. There was creasing absenteeism. "So", writes Governor Bra ford, "the colonists began to think how they might ra as much corn as they could and obtain a better cr than they had done." And at last, in 1623, after mu debate of things, the governor, with the advice of t chiefest of the colonists, decided upon a *new* syste whereby each man should plant his own corn. Ea would therefore have to trust himself for the food f his family.

So each family was assigned a parcel of land. And quote Governor Bradford, "This had very good succes for it made all hands very industrious so as much mo corn was planted." They went willingly into the fie and took their little ones with them to set corn. Befor they would have alleged weakness and inability to wor To have compelled them to work would have been tyra ny. But now they worked willingly. By the time th next harvest had come, instead of famine there w plenty. The effect of the private planting was appare to all. Some of the more industrious had to spare, an to sell to the others. "So," writes Governor Bradfor "any general want or famine has not been amongst the to this day."

The communist experiment in America—as with a communist experiments past, present, and future—w foredoomed to failure. Because it considered man to b an economic rather than a human being. And so wa conceived here a *new* system of government. It wa based on First Corinthians, 3:8. "Every man shall receiv his own reward according to his own labor." And in bu a few years free men raised themselves and their societ to a pinnacle of progress unapproached in all the ages.

Then in 1916 something happened. And the people o The United States became the first in the history of th world even voluntarily to *surrender* their rights of prop erty. It was done in an hour of foreign entanglemen with a carelessly-worded constitutional amendment. I said, "The Congress shall have the power to lay and col lect taxes on income from whatever source..." It place no limit on the amount of those taxes. Conceivably th people could be taxed out of all private property. Incom taxes were not new. The first income tax was written o a rock by the hand of Divinity and given to Moses a the top of Mount Sinai. It was at the flat rate of ten pe cent. And—remember this—it promised the wrath o God on anyone who violated that law.

At Runnymede the Magna Charta was handed to King John on the end of a sword...denying to royalty the right of unlimited taxation. But, as I say, it was for the American people to become the first ever voluntarily to return that tyrannical power to government.

Then, in 1932, the next big step backward. What had been a government of, by, and for the people...became instead a government *of* executive directors and bureaus; *by* appointees having the power to make rules with the force of law. The power to construe those rules and to enforce them. All the powers any king in history ever had...were handed to men not even duly elected. Such was called a "new" deal. Though Emperor Diocletian long before had tried to rescue The Roman Empire by destroying the power of the Senate and delegating that power to many government bureaus. The result was The Dark Ages...lasting a thousand years.

Finally, in January 1951, The United States prepared once more in the pattern of the first confused, frightened Pilgrims...to ration food, to allocate farm crops by decree, to regulate what could be sold and to whom and for how much. To regulate where a man should work and at what wage. And to remove further limitless amounts from his wage in taxes.

Let them not alter the label on the poison bottle. Let them call it "necessary", but let them not call it "new". Let them call it "expedient", but let them not call it "progress". Let them say we no longer deserve the right to think and act for ourselves. But let them not say this is to preserve our "freedom".

Could it be...? Is it yet possible that history might be altered? That the American people will awaken in their comfortable parlor-car seats, look out the window, and realize in time that somewhere back there the Freedom Train got off the track? That we switched off the main line and turned left? And kept turning left until we're headed back to where we came from? Could it be that we may yet shake off the leg iron someone locked on while we slept and seek out the engineer...And demand—with the courage of bare-handed men—that he get us back on the high road? Now! That if any bandits think they can stop this train they can come shootin', but we're not going to be wrecked or returned to serfdom by our own frock-coated crew! And I'll tell you something...If we all left the parlor car and got back to competing to see who could shovel the most coal ...nobody could even catch...much less wreck...this train. Then the American historians of some distant tomorrow might write, as Governor Bradford wrote, "Any general want or famine has not been amongst them to this day." Could it be...? No. Free men...free to do anything...are also free to do nothing. And apparently that is our choice. We said we no longer wanted "opportunity". We wanted "security". And they gave us chains. And we were secure.

So...when some future Gibbon writes, "The Decline And Fall Of The American Empire"...let him be honest. Let him say the great new system of government called Free Competitive American Capitalism brought forth such bountiful harvest of all good things...that the people...grown fat...grew lazy. And their leaders... instead of destroying their enemies...copied them. And history's shining hour came to an end.

# The Church and War

**David H. Owens**

It is a tragic but undeniable fact that once again the shadows of a catastrophic world war loom on the horizon. It is too much to say that the fate of the Church as a human organization is deeply involved in the issue. For if war comes, the Church must take some stand on it, either directly or by default, the latter being the probable action. Yet should the Church, as it has twice done in the past, endorse such a war, either tacitly or openly, it will have destroyed its moral influence for years to come; it will have failed its people who look to it for guidance; it will have failed in its witness to its Lord. For war is evil, futile, destructive of good. And as war is fought today, it is no longer possible to hide behind the concept of a "just war."

To fail in condemnation of war is for the Church to become the captive of the state. And in general the Church in recent years has condemned war, but in such vague, general and platitudinous terms that it has been perfectly possible for the individual Christian to go right on believing that war, if not good, is at least excusable. How has this unscriptural, unhistorical state of affairs come to pass? At least three assumptions are commonly made and each is wrong: that the Bible approves the use of force in statecraft; that democracy is the God-approved form of government and must at all costs be defended and extended; that socio-economic forces exert an irresistible force toward war.

What has the Bible to say about war? Much: the pages echo with the clangor of armed struggle; the future is described as dark with the threat of war. But does this mean that God approves of war?

The initial point for consideration must be the absolute command of God, "Thou shalt not kill." It is, of course, stating the obvious to point out that the command is not

in any way qualified. It is completely absolute and still binding. Yet the essence of war is inflicting death on the enemy. The absolute quality of the commandment is not changed by the fact that later development and explication of the law made capital punishment, for example, possible; the absolute quality is not impaired because such exceptions are themselves made explicit within narrow limits and they are made by God Himself. Unless the thesis can be developed and defended that one nation has the right to exercise the judicial function over another nation, the command must be regarded as basically applicable to the waging of war. Yet in a recent radio address General Lewis B. Hershey, Director of Selective Service, said we must train "killers." Is this what the Church asks for its youth?

It is not amiss at this point to inquire why in the first place God laid down such a prohibition. However much one may think so, the law is not primarily a recognition of man's natural repugnance to blood, agony, the unpleasant *physical* side of death. It goes far deeper. "And God said, Let us make man in our image, after our likeness," Gen. 1:20. Two things are immediately obvious: man is not an independent, autonomous being; he is a creature, one created, and as such he belongs not to himself but to God, his creator. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" I Cor. 6:19. The second point is this: man is not just an animal, albeit the highest, that he can be lightly destroyed. He is something infinitely precious—a vessel bearing the image of God, and as such set apart for a high destiny.

But it is precisely at these two points that war makes its most dreadful impact. For in no other way are both the spirtual and physical entities of man so brutally violated as in the cold, mechanical, depersonalized warfare of today. Men are so much expendable material, to be tossed away as need demands, with no thought that they are not man's to expend. And the spirit of man in the process is so debased and brutalized that even if the body be spared, that which is far more important—spiritual sensitivity—is lost.

Yet granting this to be true, the fact remains that the Bible does record wars fought by God's people, and apparently with His blessing. What can we deduce from this fact? The first point to be made is that wars fought with God's approval, e.g., the siege of Jericho (Joshua 6) or the raid of Gideon (Judges 7), were in the strictest sense religious wars, having as their sole purpose the strengthening and protecting of God's chosen people, and as judgments on sinful nations. Nor must it be overlooked that such wars were directly approved by God. It is surely obvious that the last point cannot apply to modern warfare; and neither can the former unless America can persuade itself that it is God's chosen nation; though, far from being ridiculous, it is apparent that a certain type of mentality has little difficulty arriving at this very conclusion.

Even a war that might have had the excuse of being to a degree for the defense of the Gospel was rejected by Luther. Speaking of the possibility that the Protestants should band together in a league for mutual defense, he said,

> We cannot in conscience approve such a league inasmuch as bloodshed or other disaster may be the outcome, and we may find ourselves so involved that we cannot withdraw even though we would. Better be ten times dead than that our consciences should be burdened with the insufferable weight of such disaster and that our gospel should be the cause of bloodshed, when we ought rather to be as sheep for the slaughter and not avenge or defend ourselves.[1]

But important as these facts are, it is even more important to realize that such religious wars are relatively minor in the whole Biblical record, and that the major emphasis is on the evil of warfare. Warfare as an instrument of national policy is condemned again and again by the prophets, even as Judah thought in terms of treaties and alliances which could lead only to war. The message of the prophets concerning warfare can be summed up in the words of Zechariah (4:6), "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Or in the words of the Psalmist (44:6,7), "For I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our enemies, and put them to shame that hated us." Again and again the people are rebuked for their reliance on arms and allies. Two passages are illustrative of the prophetic message.

> Woe to the rebellious children...that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. Is. 30:1-3.

Of what avail against Assyria will this be? the prophet asks. Nor is it simply a matter of foreign alliances. It is equal folly for a nation to believe that it can stand in its own strength. Walls can be built and fortifications made, but only God is a sure defense. (cf. Is. 22:9-11).

Not only is a reliance on warfare a denial of trust in God, but warfare is also seen as punishment by God, not His approved instrument for defending His own. Indeed God explicitly repudiates war and asks *man* how long such things are to continue until man learns the way of righteousness. (cf. Jer. 4:19-22).

> For Jesus, not only killing but anger is sinful. For the follower of Jesus, therefore, the real question is whether killing can ever be an act of love, the expression of a sincere desire to seek the real interests, not of one person or group only, but of all concerned.[2]

The early Christians understood the problem of warfare far better than the Church of today. They knew it for the completely evil thing that it is. It would be overstating the case to say that pacifism was the official position of the Church in the early centuries; but it is equally true that the sentiment for pacifism was strong and widespread. The military life is strongly condemned by Tertullian (c. 160-220) in his *De Corona*, XI:

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[1] Roland Bainton, *Here I Stand* (Abingdon-Cokesbury, Press, Nashville), 1950, p. 246.

[2] Miller Burrows, *An Outline of Biblical Theology* (Westminster Press, Philadelphia), 1946, p. 320.

> Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle when it does not become him even to sue at law?...Of course, if faith comes later, and finds any preoccupied with military service, their case is different...yet, at the same time, when a man becomes a believer, and faith has been sealed, there must be either an immediate abandonment of it (military service), which has been the course with many; or all sorts of quibbling will have to be resorted to in order to avoid offending God...

In some cases the condemnation went even further than this, even to the excluding of soldiers from Christian fellowship. The Constitution of the Church of Egypt (II, 14, 41) stated:[3]

> The catechumen or believer who chooses to be a soldier shall be cut off. One who has been enlisted without his own free will does not fall under the same condemnation; he is only enjoined to respect human life as far as possible. Let the soldier who is under command never voluntarily kill a man, and if he is ordered to do so let him not obey with haste. If he takes life without being compelled to do it, let him be excluded.

It has long been at least a tacit assumption of the Western world that the democratic form of government is *per se* the ideal, the God-approved government, and thus to be defended on that basis alone against any threat to it. But such an idea is relatively recent, and the Bible knows nothing of it. This is not to say that the democratic form of government is not good, that possibly it is even the best man has so far developed. Yet except in the sense that all governmental power stems from God, democracy is not in the nature of the case *the* divinely approved government.

Insofar as the Bible expresses itself on the form of government, the Old Testament surely favors a theocracy, and failing that, a monarchy. And Jesus in speaking of the ideal world that will supplant this one certainly nowhere suggests that it will be democratic. It will indeed be an absolute monarchy in which God will rule.

There are two essential points to be kept in mind: The idea of government is of God (cf. Rom. 13:1; I Ptr. 2:13), but the *form* of government is a historical manifestation, the result of socio-economic forces, and without divine sanction as such. God does make use of government in achieving His purposes, but as to its form, it is a matter of indifference whether it be a democracy or a communist dictatorship. Any government can be a good government if it preserves order and safeguards the rights of its citizens. It is not relevant to the argument that the United States does this better than Russia. That is an entirely different question, having to do with specific governments and not the form of government in general. The attitude of Luther is interesting at this point.[4]

> He (Luther) would tolerate no wanton disturbance of the ancient ways. Rebellion was to him intollerable; but since religion alone is the paramount concern of man, the forms of the external life are indifferent and may be left to be determined by circumstance.

Actually, except in the broadest sense, the Christian is not concerned with government at all. He knows he can serve God under any government, to be sure at considerable cost to himself under some. He is not concerned because the very fact that he is a Christian advances him far beyond what any government demands in the order of good citizenship. Basically, the Christian's attitude to the world is not shaped by, dependent upon, or even hindered by government. For the Christian spirit transcends government. His attitude toward the world is threefold: he feels responsible to God, as a good steward, for the things that have been entrusted to him; for men at large he desires their redemption from sin; toward those of the household of faith he expresses himself in Christian love.

The importance of this is clear: the Christian is not allied to any *form* of government; he has no vested interest in it. The difficulty is that too many churchmen act as though this were not true. They behold the peace and prosperity achieved in America, and, fearing to lose all their comfort and prestige, easily convince themselves that they do indeed have a vested interest in democracy. So it becomes perfectly possible to preach a holy war against "godless Communism." It is not the task of the Church to save Western civilization: it is he task of the Church to save the souls of men, whatever the condition of society may be. The Church before this has survived dark ages; and if it be God's will, it can do it again. But not by a holy war but rather by faithfulness to its Head, the Risen and Victorious Lord.

Does this then mean that the Christian must be a disloyal citizen? God forbid. It means that he is the most loyal of citizens, pointing clearly that in certain paths lie destruction and the sure judgment of God.

A final point remains for consideration: that because of socio-economic forces the Church must accept war as inevitable and accomodate itself to it. But such a view reflects an amazing naivete. It is true that socio-economic forces do tend toward war, but it is not inevitable, except to the degree that these forces are selfish, narrow, and wrong. In other words, they are basically evil, an expression of the activity of unregenerate man, and so inevitable. But if because inevitable they are to be accepted fatalistically by the Church, then indeed has the Church surrendered to Satan. The Church dare not accept such forces but must rather oppose them with all the power of the Gospel.

Thus the Church cannot accept any favored race theory. It is tempting and comforting to believe that Americans are inherently better than Russians, with the result that ever and always American aims are endorsed in any conflict of opinion. But surely one need not review the weary arguments that prove such a position

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[3] I have been unable to verify this quotation but have taken it from: E. de Pressense, *The Early Years of Christianity*, Vol. 4, *Life and Practice in the Early Church* (Hodder & Stoughton, London), 1884, p. 457.

[4] Bainton, *Here I Stand*, p. 246.

nonsensical, whether judged on practical or theological bases. We may prefer the social pattern of American life, but that preference does not give us the right to demand that others conform to it. Yet it is precisely on such a basis that the United States is attempting to divide the world. The tendency is to regard Russian jockeying for position in the U.N. as completely nefarious. But an impartial study of the proceedings of that organization suggests that if Russia initiated, America has not been slow to learn. The American attitude toward India is instructive. Simply on the basis that Nehru has seen fit to exercise his own judgment and not always follow the United States policy line, America has become carpingly critical of India. In other words, we are *per se* right and all who do not recognize this superiority are wrong.

Social forces are closely related to economic forces, and underlying much of the world tension is simple greed. The "haves" are determined to keep and defend what they have, and the "have-nots" are out to get all they can. Justice is frequently lost in the shuffle. Economic forces as such need not drive to war, but an economy based solely on self-interest will, of course, eventually come into conflict with somebody else's interest. Too often a belief in the national destiny of America has been only a cloak for economic imperialism.

The painful dilemma of the Church in America is this: it benefits greatly from association with the capitalistic economy. Dare it then be critical of that economy? Of course a calm consideration of the question can lead only to the answer that not only does it dare but it also must, lest the impression be left that a capitalistic economy is without fault or flaw. That would be to close one's eyes to the self-seeking of management and labor alike, to wasteful extravagance, to poverty amid plenty. However little one likes the communist system, one must still admit it is not impossible for Russia to point its finger at sore spots in the social and economic life of this nation. Russia by policy may be atheistic, yet it can show America that not even here is the New Testament social ethic followed sincerely.

What then is the choice of the Church ever against the problem of war? Shall it retreat into complete pacifism? Must Church members be disloyal citizens? The trend of thinking here must be clear. This is an effort to shape the policy of neither the individual nor the state; it is an examination of the problem of the Church and war. The Church then must be the Church and not the guarantor of the righteousness of a given social order. On the contrary, it must be the conscience of the state, pointing in peace or war to the unrighteous elements in even the best of social orders. The Church dare never forget that it is above and beyond social orders, the one truly international society that we have; for the Church that chooses to stand or fall with a given social order has lost its soul. This means that the Church cannot indulge in the luxury of emotional orgies. It dare not in the area of social organization proceed on an either-or basis. Justice and righteousness are not found in the tents of Israel alone. In the confused and complicated pattern of international relations no churchman dare even claim the vision that allows him to pray for national victory. In peace or war there is only one fitting prayer for the Church—Thy will be done. War must be recognized as national chastisement by God, and it becomes a duty of the Church not to attempt explaining it away but rather to seek in it the lesson God would have men learn. The Church must realize that fundamental as is its interest in socio-economic problems, its primary task is to bring the light of the Gospel to men in darkness. Finally, once and for all, it must be recognized that war is completely irrevocably evil.

For the individual war still remains a personal problem of how far he as a loyal citizen can support the state and still remain true to his Christian convictions. For the Church there is no such problem, for it is not of the state but *with* the state.


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# Statements of Jesus on War

George Koehler

The twentieth century will be known in history as the bloody century. It began with war and will perhaps close with war. Within 25 years two World Wars harried the nations of the earth. We thought World War I was a great disaster, but we know by this time that World War II has been the greatest catastrophe since the Deluge. Ever since that ghastly upheaval the whole human family is spiritually, socially and economically out of joint. Human suffering in war-stricken areas beggars description. All men are more or less affected by the World Wars, if not bodily, then most certainly mentally. Of all the institutions, aside from the home, the organized Church is the greatest sufferer. She has lost much of her prestige and influence in the world. Instead of taking her stand with Christ on the war issue, she compromised with the State. The Church rendered lip service to Jesus Christ and His principles relative to war. It is imperative to restudy those principles and make them our inerrant rules in time of war and peace. As Christians we must ever remember that Christ's word is authoritative and therefore final for us.

*Statements of Jesus on War*

We find in the New Testament that Jesus gave His disciples no explicit teaching on the subject of war. There was no war at that time and so this subject never came up for discussion. We also find that Jesus never treated the prohibition of slavery, but we have His statements on the eternal value and dignity of the human personality, and we know to-day that through His influence slavery was abolished. What is true of slavery, is also true of war which is a far greater crime.

We read in the New Testament Jesus' general principles that have a direct bearing on war. For instance, the Sermon on the Mount is Jesus' Magna Charta for His believers in all places, under all circumstances, and at all times in His spiritual Kingdom on earth. Our heavenly Sovereign tells us that He came not to do away with the Law or the prophets, but to enforce them. He gives us His own interpretation of the Moral Law and that is binding for us. Being the teacher from heaven, the master teacher, He alone could give us the true essence of the divine Law, which is love. He quotes from Exodus chapter 20: "You have heard that it was said to the men of old, you shall not kill; and whoever kills shall be liable to judgment. But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, You fool! shall be liable to the hell of fire. So if you are offering your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny." Israel's understanding of the divine Law was not deep enough. They were taught that the commandments forbade only the open and public violation. Christ tells them that even anger, malice and wrath make one a murderer in the sight of God, because God looks upon the heart and the motives of our evil actions and words. Religious experiences are not acceptable to God, when we are in wrath. And there is so much of it in these evil days among all the nations, even the so-called Christian nations. Our hearts must be right with God, if God is to forgive us.

Some commentators assert that the commandment "Thou shalt not kill" refers only to acts of private murder, and does not apply to taking of life in war or in the administration of public justice. There is no distinction between murder or assassination and slaughter in war. Human laws can never invalidate God's moral law.

Christ denounces in His Sermon on the Mount the pagan maxim of revenge when He says, "You have heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you." In these words Jesus teaches nonresistance, unlimited service and benevolence which seemed impossible to the children of the world in His time. The modern man calls this sort of teaching preposterous and follows his natural inclinations.

Again we read: "You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect." Christ teaches us the right relationship to our friends as well as to our enemies

His standard of ethics is perfect and always impartial. Unselfish love is the essence and core of the divine Law. All commandments of the decalogue are love commandments and when the love of God is poured into our hearts we keep the law of God. Paul sensed this when he wrote: "Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law ...love is the fulfilling of the law." A loveless world becomes a lawless world, and such a world destroys itself.

The so-called Christian nations have cast away Christ's standards and practice an eye for an eye retaliation, which is the law and fighting method of the jungle. The Germans bombed Coventry and the English Air Force retaliated by bombing more than twenty German cities and killed at least one million civilians, mostly women, old men and children. The cities Cologne, Duesseldorf, Nuernberg, Berlin are almost totally destroyed. The Japanese bombed Pearl Harbor, killing over 5000 of our American soldiers, and we avenged ourselves by dropping atomic bombs on their cities Hiroshima and Nagasaki. The anger of man is strong, but it never works the righteousness of God. It is the height of stupidity and will always fail in building a better world. Nations have not advanced morally. At least not in time of war. We see no advancement but retrogression, decline and decay. Culture, civilization and education are but a thin veneer which is cast off in a fit of anger. Revenge, wrath, retaliation and vindictiveness are still in the blood and only the transforming love of the compassionate Christ can change the natural man and give him power to love his enemies. Society dies when love grows cold.

With the phrase: "But I say to you," Christ speaks with divine authority. He is greater than Moses and the prophets, the scribes, the Pharisees and the priests, who explained the law of God to Israel. The real and true meaning of the moral law had been forgotten and Jesus pierced through the vast mass of Jewish tradition. He brushed aside the multitudes of fixed rules and statutes of moral legalism to the basic principles, hence His admonition as to how men are to live and apply the law in their daily lives, when He said: "Love your enemies, bless them that curse you, do good to them that hate you, and persecute you, that you may be the children of your Father in heaven." These ethical principles are timeless and as applicable today as in the first century. Love and brotherhood are never out of date. The majority of Christians are not yet willing to follow Jesus' example and principles. They pretend that Jesus was too idealistic. The fact is that they themselves are too materialistic and earthbound in their living and thinking and march with the masses who resort to war to settle their difficulties with their neighbor. But let any Christian place himself before Jesus on this very issue and ask whether the fault lies in the ethical standard of Jesus or in the willfulness and wickedness of men today. Not hatred, contempt or condemnation for any human being, but reverence for the personality of every man as brother must again be made to control man's motives.

*Biblical Wars*

According to Jesus' interpretation of the law war ar bloodshed should never have a place in human relatio ship and conduct. Israel had the moral law and heard read and explained by their priests and prophets. Ar yet we read so much about wars in the Old Testamen in the books of Joshua, First and Second Samuel, ar the First and Second Kings. King David was a migh warrior and waged many merciless wars and they c certainly not be called holy wars. In First Samuel 27:9 we read: "And David smote the land, and saved neith man nor woman alive." Second Samuel 12:31ff.: "And I brought forth the people that were therein, that is Ra bah, and put them under saws and under harrows iron, and under axes of iron, and made them pass throu the brickkiln, and thus did he unto all the cities of t children of Ammon." No wonder God did not want th warrior to build the temple in Jerusalem when He sa to David: "Thou shalt not build an house for my nam because thou hast been a man of war, and hast sh blood." I Chron. 28:3. In the book of Joshua we read chapters 6, 7, 10 and 11 about the cruelties of war. Judges 5 we read Deborah's proud and savage victo song. In First Samuel 15:3 we read: "Samuel comman ed Saul to smite Amalek, and utterly destroy all th they have, and spare them not, but slay both man an woman, infant and suckling, ox and sheep, camel an ass." We Christians of the twentieth century are shocke at modern warfare and are ashamed of the ghastly atro ities committed by modern armies. And justly so. The violate all human laws and trample under foot Goo moral law. Israel's wars with the attending cruelties an atrocities were incompatible with God's character an attributes, and are therefore a discord in the Old Test ment. How do we explain them? All that we read the about the atrocities is the voice and act of a primiti and barbaric people and age. Those benighted Israelit did not yet know the God of love and mercy, the Fath of all nations. Jehovah was their tribal God and on gradually rose to His majesty. They had but a glimm of the God and Father of our Lord Jesus Christ in th New Testament. The failure to possess this key will lea to the justification of war. We must bear in mind th there was no progress in God's revealing Himself man, nor was there progress in God's willingness make Himself known to Israel. God could only reve Himself to man in so far as man was capable to receiv from Him. Step by step God revealed Himself to Israe If Israel had loved God and their neighbors as the La had taught them, the wars would not have been wage The Old Testament covenant was imperfect and w closed with Christ's coming into the world. This w predicted in Jeremiah 31:31f.: "Behold the days com said the Lord, that I will make a new covenant with th house of Israel and with the house of Judah. Not a cording to the covenant that I made with their fathe in the day that I took them by the hand to bring the out of the land of Egypt, which my covenant they brok although I was husband unto them, said the Lord. B

is shall be the covenant that I will make with the house Israel after those days, said the Lord. I will put my w in their inward parts, and write it in their hearts, nd will be their God, and they shall be my people. And ney shall teach no more every man his neighbor, and very man his brother, saying, Know the Lord, for they hall all know me, from the least of them unto the great-st of them, said the Lord, for I will forgive their iniquity, nd I will remember their sin no more."

With Christ a better covenant was established, as we ead in Hebrews 8:6-7: "But as it is, Christ has obtained ministry which is as much more excellent than the old s the covenant He mediates is better, since it is enacted n better promises. For if that first covenant had been aultless, there would have been no occasion for a sec-nd." Jesus' standard of ethics is much higher than that f the Old Testament; Jesus' way of life is far above that f Moses. There is a big difference in the morality of the Old and New Testaments. Compare the life of Abraham, he father of Israel, with the life of Luther, the father of Protestantism, or the lives of the saints of the Old Testa-ment with the lives of the saints of the New Testament nd you see a striking difference. The children of Israel were under the law, and we are under grace. The con-tant inflowing of Christ's love and grace through the Holy Spirit gives us strength to live a godly and righteous ife in a sinful world. Jesus applies no force in His King-dom of grace.

Christ refused to establish His Kingdom and to ad-vance His ideals and principles by political or coercive neans as do the rulers of the world. The use of force was against His Father's will. He said to Peter who tried o defend his Lord in the garden: "I could pray my Fath-er to send me more than twelve legions of angels." Al-though Christ's Kingdom is in this world, it is not of the world. It is heavenly and spiritual in nature. Truth and ove and righteousness are the weapons Jesus uses. He refuses to be taken by the Galileans and be crowned king. He did not lift one finger to compel Antipas to release John the Baptist. He did not exact penalty from Pontius Pilate for the death of the Galileans whose blood the governor had mingled with their sacrifices. He did not apply force when He drove the money changers from the temple, nor did He strike any one with the whip of cords. What He actually did was this: He overawed them by His presence and the power of His personality and the authoritative command. When He came through Samaria and the inhabitants of a village refused Him lodging, the two disciples James and John said: "Lord, do you want us to bid fire come down from heaven and consume them? But He rebuked them, saying, the Son of man is not come to destroy men's lives, but to save them." Luke 9:54.

In Matthew 10:34 Jesus said: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." This Scripture has been fre-quently quoted by our secular press in the past years of justifying war and to stir up a war spirit. The words do not approve of the use of the sword, but just the opposite. Where Christ and His Gospel are preached the hearers must themselves decide either for or against Christ. Some do accept Him and others reject Him. The Word of God is like a two-edged sword. All those who accept Him as their Savior have peace with God. They are the pure in heart, the peacemakers, the salt of the earth and the light of the world. As followers of Christ and chil-dren of our Father in heaven they walk in the Spirit and put the "Golden Rule" into practice: "All things there-fore whatever you wish that men would do to you, do so to them; for this is the law and the prophets," Matthew 7:12. This courageous stand for Christ and Christian liv-ing will frequently intensify opposition and persecution by the enemies of Christ. And this happens now and then in Christian family circles, as Christ tells in the verses that follow: "For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." Jesus is a divider of hearts. Men cannot be neutral over against Him; they have to take a stand. This sort of division creates a spiritual warfare.

On one occasion the Pharisees came to Jesus with a catch question to entrap Him in argument and said to Him: "Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not? But knowing their hypocrisy, He said to them, Why put me to the test? Bring me a coin, and let me look at it. And they brought one. And He said to them, Whose likeness and inscription is this? They said to Him, Cae-sar's. Jesus said to them, Render to Caesar the things that are Caesar's, and to God the things that are God's." Mk. 12:13-17.

Many of the Jews in those days when Christ lived on earth, were anxious to rebel against the Roman govern-ment, and were perhaps ready to stop paying taxes to a foreign ruler. Jesus tells them not to rebel and with-hold the taxes, but to pay them without murmuring or disputing, for the government guards your life and prop-erty. Christ approves the payment of taxes as a proper recognition of the government in authority. To refuse to pay taxes would be equivalent to revolution, something a Christian could not take part in. Taxes are a legal re-quirement of the government and necessary for the per-formance of the functions of the government, civil as well as military, and also numerous welfare services. War loans, on the other hand, are a direct contribution to war in which a Christian cannot participate. Militarist the-ologians who are explaining this text are thinking of sol-diers and war. That is certainly far-fetched. They are reading their thoughts into the text, forgetting that the Pharisees asked Jesus: Is it right to pay the toll tax? In those days when our Lord lived on earth there was no universal conscription but soldiers were hired into serv-ice as mercenaries. As far as we know the Romans never accepted any Jew into their army. Universal military armies were not yet known in that time. That institution was introduced by France in the nineteenth century; and other nations followed suit.

Jesus was reading the minds of His tempters correctly when He told them that they had a twofold duty to discharge: Render to Caesar the things that are Caesar's, and to God the things that are God's. What is it that we must render to God? Our hearts, our lives, our talents, our time, our possessions, me and mine. This service must be rendered willingly, freely and cheerfully. And which are the things we must render to Caesar, or the civil government? We are citizens of our nation and as Christians obligated to be law-abiding citizens, live always within the law and never outside, pay our taxes willingly, live righteously and work for the welfare of our nation. Jesus Himself was a perfect citizen of His nation and taught good citizenship. He is our example in all these things.

### *Wars to Come*

Jesus spoke of future wars in His sermon on the last things. He said that nation would rise against nation and kingdom against kingdom, that wars and rumors of war would be heard of, that Judea would be devastated, Jerusalem besieged and taken by the Gentiles, and the temple defiled and destroyed. When all these things take place, the end is not yet. Christ is the all-knowing Son of God, and could tell beforehand what the Romans would do to Judea and what the various nations would do to each other in their struggle for supremacy in years to come. God never sanctions war, but permits nations to wage wars. He overrules their plans, as history teaches us. God is in history. Some men when they read Christ's prophecies in Matthew 24 reason thus: If Jesus predicts future wars, is it not futile on our part to oppose wars, and work for the abolition of war among the nations of the world? Not at all. Christians must endlessly pray and work for peace on earth.

"The end is not yet." By that phrase Jesus means that after a period of wars there will come a time of peace, when the nations will turn their weapons into pruning hooks and plow shares. He never mentioned casually that His followers should take part in any kind of war. On the contrary, by precept and example He taught nonresistance. He practiced what He preached before the eyes of men. His whole life is a beautiful demonstration of perfect love. The manner in which He disarmed Peter in the garden when Peter drew his sword and struck the high priest's servant and cut his ear off, shows His attitude to the use of force. Peter meant it well, but he used force and therefore Jesus said: "Put your sword into its place; for all who take the sword will perish by the sword," Matthew 26:52. Jesus disapproved the use of the sword and healed the servant's ear. He did not need Peter's defense. Weapons of war do not belong in the hands of Christ's disciples. His cause and Kingdom are not defended with swords and bullets and bombs. Jesus did not resist His enemies when they arrested Him. And when He was unjustly accused at His trial He answered nothing, insomuch that the governor marvelled greatly. They smote Him on the head and the sovereign of heaven and earth was silent. When He came to the place of execution, He was mocked and spat upon. They crucified Him between two thieves. They railed on Him and wagged their heads. They challenged His deity and said: "If you are the Son of God, come down from the cross." But Christ's reply was a prayer of love and mercy: "Father, forgive them, for they know not what they do." The life and death of our Savior are a perfect example of love and nonresistance. We fail to find in His life a single word or act that would justify the application of force or the waging of war. Jesus adopted for Himself principles of conduct which rule out as illegal all use of violence and injury to others. He resisted the temptation to establish His Kingdom by the use of arms. His principles and conduct are our guides in our Christian lives and in the building of a Christian society. The power of Christian love will overcome sin in us and others and Christ will establish His Kingdom in the hearts of men who are doing God's will on earth as it is done in heaven.

It is surprising to hear modern men say that it is impossible for them to see the feasibility and practicability of Christ's way of life. Militarism is so deeply rooted in our civilization that the average man in this atomic age calls Christ and His believers dreamers. They seem to be fully convinced that we cannot do without militarism. Bismarck said in his day: "I don't know what to do with the Sermon on the Mount, I cannot rule with it. With the sword one can do most anything, except to sit on it." Christianity is in place on Sunday within the church walls, but it is entirely out of place in our daily life. With deep shame and repentance we humbly confess that the Church has given approval to war repeatedly—any war in which its own nation was involved. Past and present history is teaching that. Politicians, diplomats and rulers do not consider the Church as a resisting power when they are laying their plans for a war. When King George VI of England was crowned and had received all the insignia of royalty, the Archbishop of Canterbury blessed him, saying: "The Lord give you fruitful lands and healthful seasons, victorious fleets and armies, and a quiet empire; a faithful Senate, wise and upright counselors and legislators; a royal nobility and dutiful gentry; a pious and learned and useful clergy; an honest, peacable and obedient commonalty." That sentence "The Lord give you victorious fleets and armies, and a quiet empire" is not in accord with God's Holy Word. It recalls in our mind the words of the devil when he offered Jesus the kingdoms of this world and said: "All these things will I give you, if you will fall down and worship me." Then Jesus said to him, "Begone, Satan! for it is written, You shall worship the Lord your God, and Him only shall you serve." Those words, if they mean anything, reject, in the name of God, the glory of earthly power and the means used to retain it. Of course, no war, when it is fought, is admitted to be a war of conquest or a war to preserve imperial gains or a war to exploit and subject other lands and peoples; it is always a defensive war.

How can the Church in a nation sanction wars which deprive the masses of men of rights, love, freedom, justice, physical well-being—wars that involve compulsory

enmity, diabolical outrage against human personality, and a wanton distortion of the truth? We are not at all surprised that the Church has lost its moral influence and is looked upon by outsiders as a financial institute for certain groups of men.

The Voice of Jesus says: "He that would save his life shall lose it." Most nations go to war under the pretense of saving their national security. In the long run, victor and vanquished lose their security.

The Christian Church must be a Church as the Lord wants it to be and guard its prestige by exerting a saving influence on its members and outsiders. It cannot gain anything by aping the secular state and community—nothing save the contempt of men and the condemnation of God. In order to gain the respect of men the Church must disassociate itself from war and preparation for war; it must rebuke and counteract all things that lead to war. It is the Church's solemn task to save and preserve lives, to devote itself to works of mercy and healing broken hearts, to promote economic justice within its own nation and among nations and to develop a world community in whose blessings and opportunities every people on earth may share. The Church of Jesus Christ must be Christ in action, for it is Christ's body. In this way it must be prepared to go to the limit, becoming faithful unto death according to the commands of God. The Church must take upon itself the form of a servant, going about doing good at whatever cost to itself. The Church now needs to develop services of worship whose purpose is nothing else and nothing less than humble and adoring contemplation of the glory of God. All Christians must reflect the splendor of Christ and be changed into likeness to Him, all must be able to say to a world in strife: "We have the mind of Christ."

# Apostles of Peace

**John F. Palm**

DO WE TEACH our young people that, under the principles of Christianity, war is never justifiable, unless it can be called a war of defense, although it may require a stretch of the imagination to call it a war of defense?

Do we try to build up in our youth an honest hatred of war by telling them how many of their relatives and beloved friends were slaughtered or maimed in the recent wars; that a debt of such magnitude was piled up against all the people that they, or their children, or their children's children will never live to see it paid off; that they themselves are likely to be taken over by the government and trained for another war? Do we tell them that *IS* possible for the Nations of the world to have peace, and keep it, and continue indefinitely to live together in a state of happiness, friendliness, and prosperity, and that THE LARGE MAJORITY OF THE WORLD'S PEOPLE WANT EXACTLY THAT?

Do we teach them that, just as health is to be desired as a state of physical well-being, so peace, or the health of Nations, is to be as eagerly sought and firmly desired, as vigorously striven for, and that it CAN be held, ONLY through unrelenting effort and constant viligance? Do we teach our future citizens that the great advance in transportation and communication over land, over sea, through the air, and under the seas has made it impossible for any nation to live in isolation, or alone, to preserve indefinitely a condition of peace and security?

Or, finally, do we teach them that, regardless of difference of race, speech, religion, or political ideology, they must learn to understand and sympathize with other peoples, that international cooperation is the ONLY condition of peaceful and successful living? Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

The pride of America, its youth, free from the customs and prejudices that bind grown men to the past, go to school to sit at the feet of the teachers, to be taught the truths of life. Here, then, is the logical place to begin reforms. In scenes like these, repeated as they are in every city and rural district in the land, the future of our nation can be fashioned. The child enters the school with mind open and receptive; he leaves it, his ideas formed, his attitude toward life determined. The truths that are taught these children will become the dynamic forces of the next generation. The school room of today will be the nation of tomorrow! History reveals the law that whatever a nation teaches its children, that will the nation be. Greece taught her boys beauty and grace of physical perfection; and the Greeks were the greatest nation of athletes the world has ever known. Rome taught her sons the virtues of strength and obedience; and the very word "Roman" has become a synonym for those qualities. The nations of modern Europe taught their young people to look forward to war; and they suffered war's terrible reality!

Everywhere men are coming to realize that great changes are not wrought in a day, that we move out of the old into the new by a slow, evolving process. Institutions change only as men change. Before the Reformation could transform the old medieval doctrines of the church, men had to be transformed; fear had to give place to love in men's attitude toward God. Before the political revolution that swept over nineteenth-century

Europe could establish democracy, blind obedience had to give way to independent thought. Before the Declaration of Independence could become the bright shining light of our western civilization, Americans had to love and long for freedom. Before *ANY* permanent changes can be brought about, men must be made ready for them, must *DESIRE* them—a result which can best be accomplished in the school room, for there is no better place for fashioning men than there!

In the light of these facts, what shall we say of peace? Can its principles be taught any more easily than the principles of scientific agriculture, for example? Can the transition from war to peace be made any more quickly than the change from absolutism to democracy? Can the age of arbitration be brought about by working with grown men who have been accustomed from their youth to war as the natural solution of international disputes?

The men of this generation have many times heard the peace message, but without results. After the Hague Tribunal was created, a world-wide peace campaign was carried on, and prophets were already proclaiming that the age of war had passed. But it had not! We may spend our millions; we may sing our peace songs; we may pour forth our eloquence and logic, but unless the truths which we implant are germinated in the fertile soil of youth, they will never reach a full and lasting growth.

International peace is the greatest goal for which men have ever struggled. It must be reached by the same gradual process through which other Reforms have been secured. To bring it to pass there must be wrought in the hearts and minds of men deep and permanent changes. MEN MUST COME TO LOVE PEACE AND HATE WAR. It is only when they are heated in the fires of public opinion that swords can be beaten into plowshares and spears into pruning hooks. This public opinion can best be formed in the school room. It, too, must be developed in the open and receptive minds of the young. The public school is a fertile planting ground for the seeds of peace. It is there that we can grow a strong and hardy plant that will not wither when the hot winds of passion and prejudice sweep over the land. As H. G. Wells says so well at the end of the first chapter of his book: NEW WORLD ORDER: "Plainly in so far as we are rational foreseeing creatures there is nothing for any of us now but to make this world-peace problem the ruling interest and direction of our lives. If we run away from it, it will pursue and get us. We have to face it. We have to solve it or be destroyed by it. It is as urgent and comprehensive as that!"

What a power, then, the teacher can have in the movement for peace! How heavy will be the responsibility resting on his shoulders! The teacher is the dynamo of the school. From him goes out the power that makes facts pulsate with life. The same power is needed to vitalize the ideals of peace!

The past justifies us in intrusting our cause to the teacher. It was the teacher, Socrates, who walked the streets of Athens enunciating truths that wrought a revolution in the mental world of his day. It was the Great Teacher who founded a kingdom of love in the world that has not only endured through two thousand years of testing, but has "waxed stronger with the process of the suns." In the dark days of the American Revolution there was a young man, twenty-one years of age, who was asked to undertake a most dangerous mission for his country. Impersonating a Dutch schoolmaster, he penetrated enemy lines, obtained valuable information and was on his way back to Washington's camp when he was taken into custody by the British and searched. Plans and other data were concealed in his shoes. He was hanged as a spy. He was not a merchant, a professional soldier, a farmer. HE WAS A TEACHER. Before his death he wrote a number of inspiring letters, but these were destroyed. Just before his death, he uttered those historic words: "I regret only that I have but one life to give my country."

It may be that not all teachers today would be willing to make that sacrifice. Few will be asked or permitted to do so. But there is not one, who, if of sufficient ardor for the cause of peace and world order, can not do as much for his country and for humanity as did young Captain Nathan Hale!

It was Woodrow Wilson, also a teacher, who promulgated the League of Nations charter which short-sighted men cast aside. Those were teachers who, as Apostles, were sent to "teach all nations" the message of the Kingdom. It was the teacher who kept pace with the westward march of our civilization, sowing the seeds of learning all along the frontier. It was the teacher who followed in "war's bloody trail" and bound the broken parts of our Republic together with ties of national friendship and brotherly love. With a glowing pride in the records of the past, let the teachers of the twentieth century strive to fulfil the destiny which God has assigned them as the Apostles of Peace!

The vital question is: How can the work be done? How shall the teacher go about his task? There are many ways of presenting peace to the school boy and girl. History, literature, art, science, industry—all teem with messages of peace. Vivid pictures, pregnant with meaning, can be taken even from the story of war. A lone peasant woman sits in the gloom of her low-roofed cottage. A letter bearing the seal of the Red Cross has fallen from her trembling fingers. Its sad message, more chilling than the sleet that beats upon the roof, more mournful than the moaning of the North Wind through the cracks of the cabin walls, tells her that the last of her strong, stalwart, manly sons now lies with his brothers, a mangled and bleeding sacrifice to the god of war! The light and joy of her poor life are gone. Lonely and tired and tear-stained, she sits there as the blackness of despair and anguish settles about her little home. Would you see such a picture? Go to Germany, England, France, Italy, Japan, Palestine, Korea; stand upon the shot-swept plains of Poland, or gaze upon the torn and shattered remnants of Korea, and you will see these scenes by the tens of thousands!

Instead of the pomp and glory (?) of war, let the teacher hold a picture like this before his pupils, and show me the boy who will not, deep down in his heart, swear eternal hatred for the institution that grinds under its iron heel his mother's tender heart!

"Have you forgotten yet?
Look up, and swear by the green of the Spring that you'll never forget!"

The teacher can show that peace has triumphs more brilliant than the victories of war. Peaceful, contented, happy homes testify to the nation's prosperity. The state builds a great university. The light of its culture and of its ideals illuminate all the land. A mother tenderly cares for her baby through the long weary hours of infancy. She guides his toddling footsteps through the gardens of youth to the broad fields of manhood. How many visions of future usefulness she has for him only a mother knows. He is her contribution to civilization, the choicest work of art ever produced. These are some of the triumphs of peace: the church, the school, the factory, and men are fruits ripened only in the sunlight of friendship and love.

"Tonight
There comes an answering voice from the New World:
Christ never died for governments or laws.
He did not die to build a nation up.
He died for men, the separate souls of men."

But a call to arms rings out! War sweeps through the land! And lo, that once beautiful cathedral is a crumbling heap of ruins. No longer do black clouds of smoke arise from the factories. No longer do the arteries of trade flow full and free. A gaunt wolf of hunger crouches at every door. The laboratory and the class room are deserted. The light of learning is extinguished. Ignorance returns to the throne. Strong brave men are slaughtered by the thousands. The priceless works of the mothers' art are shattered by the ruthless hand of barbarism. Such are the victories of war!

While the cannon in China and Korea are booming out death and destruction, we Americans have a splendid opportunity to teach the real nature of war. Let us not lose the chance! Let us show that war is but a breath from the fires of hell, under whose blighting touch the choicest fruits of literature, science, and art wither and decay; that behind the roar of the cannon, the thrill of the bugle note, and the loud paean of the victor, are the sobs of weeping mothers and wives and the wails of starving children!

"Here dead we lie because we did not choose
To live and shame the land from which we sprung.
Life, to be sure, is nothing much to lose;
*But young men think it is, and we were young.*"

Open the eyes of our boys and girls to the majesty of *life*. Teach them that the man who pens an inspiring poem or paints a beautiful picture is more noble than the man who bathes the soil in the blood of his fellow men. Teach them that it is a greater achievement to harness a raging waterfall, and to send electric currents of power vibrating through space than it is to invent new methods of slaughtering men! Teach them that the ravages of the great plague are more dangerous than the yellow peril, that factories are more important than battleships, universities and colleges a stronger protection than steel fortifications. Teach them that the real enemies of their home and country are ignorance, immorality and disease; that the heroes of the future will be the victors over these foes!

Show the boy that peace is *not* a mere vision of the dreamer. Show him that it is a step forward in the march of civilization, by which mankind will move onward to higher and better ideals. Show him the progress already made. Show him the statue of Christ which crowns the summit of the Andes, testifying that already for two nations the "war-drum shall throb no longer." Show him our own far-flung border line to the north along which "without a gun upon a rampart or a gun-boat upon a lake or river" friendship and peace have prevailed for a century. Show him that the last great war should deal the death-blow to the last great obstacle to peace, the doctrine of armed preparation. BUILD UP IN HIM A FAITH IN THE ULTIMATE TRIUMPH OF PEACE! Let him know that the onward march of the race is not to be stopped; that just as law now settles disputes between individuals, families, and cities, so shall the day SURELY COME when right will be the great arbiter between nations.

Teach such burning truths as these in the school room, and when the boys of today reach manhood and take the affairs of the world in their hands, the age of bloodshed will have departed. School children who, day after day, have had these truths molded into their very lives, will form a citizenry devoted to peace; a citizenry against whom the floods of passion and the storms of hate and jealousy and prejudice will beat in vain; a citizenry in whose hearts justice and reason will reign!

"The men of earth said: 'We must war
As the men of the earth have warred;
'Tis ours to wield on the battle fields
The unrelenting sword.'
But down from a Cross uplifted high,
The savior of men, He answered: 'Why?'
Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar:
O men and brothers! LET THAT VOICE BE HEARD,
WAR FAILS, TRY PEACE: PUT UP THE USELESS SWORD!

# The Lutheran Free Church and the Union Question

*T. O. Burntvedt*

It is not difficult in a few words to state the official position of the Lutheran Free Church on Lutheran Unity and Union. Officially we are on record as not favoring organic union but as being in favor of a federation of Lutheran bodies participating in the National Lutheran Council. A resolution against organic union on the one hand and favoring closer affiliation in the form of a federation of Lutheran Churches on the other hand was adopted at the Annual Conference of the Lutheran Free Church in 1949 after a whole day's deliberation on the question of Lutheran Unity and Union. Our last Annual Conference in June 1950, after due consideration, approved the transformation of the National Lutheran Council into a federation. These are the only two official statements on this question that the Lutheran Free Church has made aside from expressing approval of a statement on what constitutes sufficient basis for church fellowship, which I prepared as an answer to a communication from the United Lutheran Church in 1935 dealing with the Lutheran Church relations.

I realize that from these brief statements on Lutheran unity and union different conclusions may be drawn why the Lutheran Free Church is not as interested in this matter as the sister synods, as indeed is the case. Some have drawn the conclusion that we are *isolationists,* with little interest in Lutheran unity and less in Lutheran union. In a recent article which incidentally also dealt with the history of the American Lutheran Conference credit was given to the other four bodies for having played a significant part in the formation of the American Lutheran Conference. No mention was made of the Lutheran Free Church. Perhaps we did not deserve to be mentioned in this connection. But our whole history points out rather strongly that we have never been isolationists. We are a charter member not only of the American Lutheran Conference, but of the National Lutheran Council and almost every inter-synodical organization all down the line. Cooperation is the banner under which we as a church have marched from the very beginning of our history till the present day.

Others regard us as *indifferent to doctrine,* This is very serious, for agreement in doctrine is, of course, essential to unity and union of the Lutheran Churches. They reason that if we were zealous for the pure doctrine, we would be eager to participate in doctrinal discussions with other Lutherans who do not regard as we do, that unreserved adherence to the historical confessions of the Lutheran Church constitutes sufficient basis for Christian fellowship and cooperation.

Still others label us as merely *pietists* with a "better than thou" attitude toward other Lutherans, and they hold that it is principally this attitude which must be blamed for our seeming lack of interest in organic union.

I could also mention other conclusions that are drawn but these will suffice. I do not blame anyone for holding these and other opinions about us. If blame is to be placed anywhere, I prefer to place it on ourselves. Perhaps not a little of it is true, more so than it is comfortable for us to admit. I, for one, am sincere in confessing that we have fallen far short in our attitude, understanding and appreciation of other Lutherans, and that we have thought more highly of ourselves than we ought to think and less highly of others than they deserve to be thought of. However, I do believe that some of these conclusions drawn are not altogether true. Very likely, had we expressed ourselves more openly regarding our position on Lutheran unity, we would have been better understood. Sometimes we realize that even our name, the Lutheran Free Church, gives a wrong clue to a right understanding of us. Last summer I spent some weeks in a camp on the North Shore of Lake Superior. Among the guests at the lodge was a woman who told me that a friend of hers had attended one of our congregations in Minneapolis on Easter Sunday last spring. This friend had never attended a Lutheran Free Church service, and she had expressed her disappointment to the lady who told me this story. When asked why she was disappointed, she said, "They are not any different from us. There was nothing *free* about the service. They had a processional offering just as we do."

Let me mention a few reasons why organic union has not been the burning question with us as it seemingly has within other Lutheran groups.

1. *Our Past History.*

The trend in Norse Lutheranism which we represent far antedates the organization of the Lutheran Free Church which took place in 1897. For instance, our College and Seminary in Minneapolis is over 80 years old, our Deaconess Institution in the same city is over 60 years old, and we have congregations close to a hundred years old. The congregation which among us is looked upon as the "mother" Church had its first affiliation with the Scandinavian Augustana Synod, then with the Norwegian Danish Conference, later with the United Norwegian Lutheran Church and finally the Lutheran Free Church which was organized in its midst. The matters which led to the organization of the Lutheran Free Church were results of organic union which our people do not recall among their happy experiences. I say this

with no intention whatsoever of judging whether they were right or wrong in their reactions. I say it merely because it is pertinent to the question of understanding why the Lutheran Free Church is not as enthusiastic about organic union as some of the other bodies. The fact is that many of our older folks have a strong distaste for organic union. In addition to this, I should also mention that in the 20's we had two abortive union attempts which did the cause of Lutheran unity and union no good.

2. *Our Polity.*

Our polity, which is congregational in principle, differs somewhat from that of the other Lutheran bodies, and it is largely a direct result of the unhappy union experiences of our Church fathers. Our founding fathers adopted a polity which aimed at decentralization of power, and it sought to make impossible the domination of a majority of congregations over a minority. Consequently it strongly emphasized the autonomy of the local church. It may, therefore, be argued not without foundation in fact that the Lutheran Free Church is not a church body in the commonly accepted meaning of that term. It is an association of free and independent Lutheran congregations who have banded themselves together in a Christian fellowship to promote such activities as the local congregation cannot well do alone, as for instance, the conducting of Christian schools of higher learning, missions at home and abroad, and institutions of mercy. The Annual Conferences are not legislative but advisory. All members of our congregations in regular standing may register and become members of the Conference and the elected delegates have no prerogative over those who come voluntarily and register as members of the Conference. Because of the character of our Annual Conference there are some who even question the right of the Conference to appoint or elect committees to confer with elected committees from other Lutheran bodies to negotiate organic union.

3. *Special Emphases*

We have certain emphases which we regard among our most precious heritages and which we feel bound to preserve at all cost. Some of our people are afraid that freedom would be hampered and that these emphases might be weakened or lost in an organic union. Let me mention 3 or 4 of them. In so doing, I know very well, of course, that we have no copyright on these emphases, and we are only glad that they are as precious to some of the other Lutheran groups as they are to us.

a. Evangelism

Stating it negatively, we are afraid of an evangelism, too common among us, which merely aims to increase the membership of our churches instead of aiming to bring the individual face to face with Christ in repentance and acceptance of Him as Savior. We strongly emphasize an evangelism which definitely seeks to lead church members and others to a personal conscious faith in Christ as Savior and Lord, and which gives them boldness to witness their Christian faith in words and deed before men.

b. Lay Activity

We interpret the old Lutheran doctrine of the universal priesthood of believers to mean not only that we have free access to the Throne of Grace through the one Mediator, Christ, but that all believers do have the privilege of going before the world as witnesses in public prayer, testimonies and preaching according as the Spirit of God may grant gifts of grace.

c. Simplicity in Worship

I presume it might be said correctly that all Lutherans are more or less liturgical. We are less. That is, we stand for simplicity in forms of worship. (We have been very well pleased with Dr. Dell's editorials in the Lutheran Outlook relating to this matter.) With a few exceptions, I doubt that our congregations will adopt for use the common service as prepared in the new Lutheran Hymnal. We are very much interested in an abbreviated form which would contain all the essential elements of public worship from a Lutheran and Scriptural point of view.

4. *Our Tradition.*

It is a tradition with us not to participate in doctrinal discussion with other Lutherans. We have held that unreserved acceptance of the Lutheran confessions constitute sufficient basis for fellowship and cooperation. We contend that the intellectual approach to agreement on every doctrinal question has served to promote disunity rather than unity. We believe in exposition and conversation of Christian doctrine as a means of edifying Christian people, that is in building up their inner life, rather than as a means of reaching doctrinal agreement by intellectual processes.

5. Finally it should be stated that we have pastors and lay people who are not convinced that one Lutheran Church in America, organized into one organic body is the pearl of great price which we at all cost should seek to obtain. Neither are they convinced that Christ had one such organized Church body in mind when in His high priestly prayer He prayed that they all might be one. These people point to the Church of Rome as one organized body, and they doubt that another similar organization of Lutheran Churches or Protestant churches is desirable.

May I again assure you that when I have pointed out these things, it is for the sole purpose that you may better understand some of the reasons why we have not more wholeheartedly entered into the union movements promoted by various Lutheran bodies. However, I do also want to make clear that I do not regard our official position on Lutheran union of 1949 as unalterable. So many things have happened since then also in the realm of Lutheran unity and union that the situation generally speaking is quite different from what it was then or even a year ago. The three-way merger was then not in the picture, at least not definitely so. Neither had there been an attempt to form a federation of Lutheran Churches as an intermediary step to organic union. These and other things which have taken place have changed the picture. What our Church will do in this changed situation, I cannot foretell.

However, I feel I should express my gratitude to the E.L.C., A.L.C., and the U.E.L.C. for their generous actions in again opening the door also to the Lutheran Free Church to have a part in exploring the possibility of organic union between these bodies. I have felt that a number of our people who were not for organic union in 1949 are now favorably disposed. Two years ago in the Biennial Convention of the American Lutheran Conference I gave as my opinion that within our body we had a small group favoring organic union with others, another small group strongly opposed to it, and a larger group in between, undecided on the question. The first group, I believe, has now increased in number; perhaps the other smaller group has decreased, and I believe that there is a great deal more interest and serious thinking on the matter of union among the larger so-called undecided group. May I in conclusion say a personal word. It would be an unhappy day for me should I live to see that the four other bodies in the American Conference should unite without the Lutheran Free Church. I would also regret if the three-way merger was consummated with my Church left outside of it. We all need earnestly to pray that the Spirit of God may lead and direct us in this whole matter.

# King Jesus

**George Drach**

In the United States of America and in other countries in which the democratic form of government has prevailed or has been introduced, the title of king has fallen into disuse because it is believed to be inconsistent with the ideas and ideals of democracy. These democratic ideas and ideals have influenced also the life and constitution of the Christian Church and the thinking and speech of Christian peoples in many countries so that when Jesus is called the King and His reign on earth is called the Kingdom of God, only a partial conception of what these Biblical designations mean, is perceived. It is important and necessary, therefore, that a fuller explanation of their real meaning and purpose should be presented, for of the three offices of Christ, namely those of Prophet, Priest and King, that of King has definite and eternal significance.

The Christian conception of Jesus as King and of His reign as that of a kingdom, is based on His own attitude concerning the title of king as applied to Himself and His teaching of the character of His kingdom while He was here upon the earth. It is based also and pre-eminently on His parting announcement when at His ascension He declared that *all* power and authority had been given Him in heaven and on earth. Because of this final declaration, the operation and application of His kingship undoubtedly remained and still remains to be traced more definitely and in detail by His disciples under the guidance of the Holy Spirit in the course of Christian history as related to the progress of human events. To arrive at their proper interpretation requires deep spiritual discernment and diligent, clear-sighted historical observation and deduction. What is written in both the Old and New Testaments concerning King Jesus and His kingdom is prophetic, the fulfillment of which is manifested in the lives of His followers and in the development of His Church in relation to the affairs of men and nations.

A kingdom calls for a king at its head. King Jesus stands at the head of the kingdom of God. It must be noted, however, that while the Gospel records repeatedly use the phrase "the kingdom of God" or as in Matthew, "the kingdom of heaven", they do not associate with it the definite statement that Jesus is the King in His kingdom. John the Baptist announced that the kingdom of God was at hand but, pointing to Jesus, he did not call Him the King but he called Him "the Lamb of God." When Jesus Himself began to teach, what He taught is summed up in the phrase, "Repent, for the kingdom of God is at hand"; but He did not use for Himself the title of King until He stood before Pilate. In His preaching His message was the good news of the kingdom. In His parables He defined the characteristics of the kingdom and in the Sermon on the Mount and elsewhere He described the qualifications of the members of the kingdom; but He studiously avoided the application of the title King to himself. Only twice He used the phrase "My Kingdom", once in speaking to His disciples and again at His trial before Pilate. In the forty days before He was taken up "He was seen of them and was telling them the things concerning the kingdom of God", but even then and when at last He claimed in their hearing "all power (authority) in heaven and on earth", He did not make use of the title King. Furthermore only Paul in his letter to Timothy and John in "The Revelation" used the title King in reference to Jesus.

The kingship of Jesus is the New Testament fulfillment of the promise given by God to David, king of Israel, that his kingdom would be an everlasting kingdom. Therefore, when the angel Gabriel announced the birth of Jesus to the Virgin Mary, he said: "The Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Since Jesus was

a descendant of king David, His reign as king must be regarded as a revival and continuation of the reign of David. But in what sense and manner was it a revival and continuation? Not in the sense of a Jewish monarchy to subdue all nations under it, in the manner in which king David by the power of the sword subdued the nations round about Israel, and as Solomon, the son of David, reigned over a vast area in political power and glory. Jesus Himself repudiated that conception of His kingship and kingdom. Indeed, there were Israelites at the birth of Jesus who repudiated it. Their expectation was voiced by the Virgin Mary in her Magnificat, by Zacharia in his Benedictus and by Simeon in his Nunc Dimittis. Mary sang of "God my Saviour", Zacharia of a "horn of salvation in the house of His servant David", of "holiness and righteousness", of "the knowledge of salvation by the remission of sins", of guidance into "the way of peace". Simeon sang of "salvation which has been prepared before the face of all people" and "a light to lighten the Gentiles and the glory of Thy people Israel." Similar announcements of His kingdom as a spiritual kingdom were published by Jesus over and over again in His sermons and parables. Before Pontius Pilate Jesus established His claim as King in the kingdom of Truth when He confessed: "Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." Then at His ascension Jesus reached the height of His self-revelation when He claimed to be King in heaven and on earth, reigning in all power and authority over the whole universe.

Christian theology has divided the kingdom of God as the reign of Christ into three categories: (1) the kingdom of grace in and through the Church, (2) the kingdom of power in nature and the universe, and (3) the kingdom of glory in heavenly places now and forever.

Hebrews 1,3 reads: "Who being the brightness of His glory and the express image of His person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high." Dr. Henry E. Jacobs explains that the first part of this verse pertains to the Second Person of the Trinity before His incarnation, the second part to the kingly office of the God-man in His mediatorial work, the human nature sharing in the divine in the government of the world. Dr. Jacobs continues: "When the human nature shares with the divine in the sphere of Providence it is called the kingdom of power. But as all Providence is directed towards the execution of His plans of love in the procural and application of redemption, the participation of the human with the divine in this sphere is called the administration of the kingdom of grace. When the application of redemption issues into its full fruition the kingdom of grace passes into that of glory." By His power and authority the kingly office of Christ enforces His teaching as Prophet and renders efficacious His obedience and suffering as Priest. "In the ascension and session at the right hand of God Jesus entered upon the full use of His kingly glory. Raised above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come, the Father put *all things* under His feet."

Despite His reluctance to assume the title King while here on the earth, there is, nevertheless, a two-fold attestation of the kingship of Jesus in the New Testament Scriptures. One is the frequent reference to His kingdom by witnesses of His life. The other is the public manifestation of His divine power and authority in the performance of His miracles.

The kingly office of Jesus is announced at His birth by the heavenly messenger. It is acknowledged by the Wise Men who presented to Him their royal gifts. Even King Herod acknowledged it in a sense when he sought to destroy the young child. It is recognized by Nathaniel when he is called to be an apostle. It is proclaimed by the crowd which celebrated His entry into Jerusalem on Palm Sunday. It is published by Pilate's superscription on the cross in Hebrew and Greek and Latin.

The miracles of Jesus from first to last, from the one at Cana to the greater one at His resurrection, manifested forth His glory as King in the kingdom of power and authority over all the physical forms and forces of nature. When Jesus sent His revealing message to John the Baptist in prison, He asserted His kingly power and authority over nature as the one by whom the blind received sight, the lame walked, the lepers were cleansed, the deaf heard and the dead were raised up. When Jesus fed the thousands with a little bread and a few small fish, when He rebuked the wind and the sea and there was a great calm, every time He performed a miracle He displayed His rule over nature as King in the physical world. When in His high priestly prayer Jesus declared that the Father had given Him "power over all flesh", it was a prelude to His final statement on the Mount of Ascension.

It was His kingly power of supremacy over all flesh, of which St. Paul was thinking when he wrote: "He shall put down all rule and authority and power, for He must reign till He hath put all enemies under His feet." It is His kingly power which will bring to pass what, after the seventh angel blew his trumpet, the loud voices in heaven said: "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."

Jesus' supremacy in the kingdom of power over nature, as well as in the kingdom of grace in the Church, and in the kingdom of glory in its final form, all are the desired objective of the prayer to the Father in heaven, which Jesus taught His disciples to pray, saying: "Thy kingdom come." While the petition is addressed to the Father, Christians know that all the petitions of the Lord's Prayer are realized in, by and through the Son. For that reason also the second article of the Nicene Creed, which relates to the Son, ends with the assertion and assurance: "Whose kingdom shall have no end."

It is evident, then, that all the resources of divine power and authority have been placed in the hands of

the exalted God-man in order that His plan of salvation for this world might be carried out in the course of human events. Jesus meant just that when, after the assertion of His all-power, He announced His great commission to His Church to go into all the world and make disciples of all nations. The assurance of His abiding presence with His disciples to the end of the ages of human history, is also an assurance of the manifestation of His royal power over all nature and over all human events.

The function of Christ's kingly office is not only to reign in the minds and lives of His individual disciples and in their Christian association and activity, to which those who emphasize only the spiritual character of His kingdom often restrict it, but also so to govern and direct the history of mankind and so to control all the forms and events of the affairs of men and nations, that the purposes of His redeeming love as prophet and priest, are actually accomplished in the whole universe which was created for God's crown of creation, man made in His image.

What, then, is the effect of Christ's kingly power and authority on His Church? The Apostle Paul furnishes the answer when he writes to the Ephesians: "The Father of glory gave our Lord, Jesus Christ, to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." *Head over all things* means King of the whole world. Now the physical world also is classified into three kingdoms: animal, vegetable and mineral. Whatever exists and whatever happens in these three kingdoms is under the rule of the King of kings. Science tends to obscure His sovereignty over nature in favor of natural forces and laws, but the Christian Church acknowledges it and is justified in its faith and hope by the events of human history since the birth of Christ. St. Paul reassures Christians in this faith and hope when he writes to the Romans: "All things work together for good to them that love God." "Them that love God" means that the Apostle includes not only individual believers but also the whole body of Christians, the Church of Christ. Concerning the physical world in relation to the Church he writes: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Concerning the Church as a whole in its existence and in its history the Apostle continues: "He that spared not His own Son but delivered Him up for us all" shall "with Him also freely give us all things." "We are more than conquerors through Him that loved us...neither death nor life, nor things present nor things to come", which refers to history, "nor height nor depth nor *any other creature* shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." One could not pen more all-inclusive statements of the kingly power of Jesus in the interest of His subjects.

To make and keep His Church triumphant, powerful and permanent as His kingdom on earth, King Jesus in His exalted state of divine power and glory must be and is not only the King of Truth, as He claimed before Pilate, and His kingdom must be and is not only His spiritual rule in the hearts and lives of His earthly followers, as He said it would be, but He must be and is, as He declared at His ascension, the Ruler over all things, all events, all realms, all beings, all principalities, powers and kingdoms in heaven and on earth. St. Paul knew and taught *that,* when he wrote to Timothy that Jesus in His exalted place is "The Blessed and *only* Potentate" or as the Revised Version translates it, "the blessed and only Sovereign." St. John knew and taught *that,* when in "The Revelation," he predicted of the "kings for one hour, together with the beast", who make war on the Lamb, that "the Lamb will conquer them, for He is Lord of lords and King of kings." Again St. John described the victory of the True and Faithful One, clad in a robe dipped in blood and the name by which He is called is The Word of God, as the victory of Him who on His robe and on His thigh "has a name inscribed, King of kings and Lord of lords."

Those who in heaven sing the song of Moses, the servant of God, and the song of the Lamb, songs of God's dealings with His people in the Old and New Testaments, sing: "Great and wonderful are Thy deeds, O Lord God the Almighty! Just and true are Thy ways, O King of the nations."

Democracy or no democracy, therefore, monarchy or no monarchy, Communism or no Communism, whatever the form of earthly governments may be, the people of God in all ages form a kingdom which is a theocracy, whose head is a heavenly king. His name is Jesus, the Christ, and His kingdom is an everlasting kingdom, as it was in the beginning, is now and ever shall be, world without end.

# BOOK REVIEWS

*ocket Bible Handbook* By Henry H. Halley
An Abbreviated Bible Commentary. Chicago 90, Illinois: Henry H. Halley, Box 774. 764 pages. $2.00.

This is the eighteenth edition of this well received handy eference book. It was not designed for the Biblical scholar, ut for the average Bible reader. However, it has been used y both.

It is difficult to review a book that has been reviewed as nuch as has this one. A book of this nature, in purpose a ondensed compendium of Biblical facts, hardly calls into eing any of the demands of book reviewing. To criticize vithout discussing the criticism and the points of weakness, o revert to other reviews (such as this book has received, hrough 18 editions), without understanding the primary pur- ose and intent of the author, would be the result of an im- nature mind, badly maladjusted, theologically and educa- ionally speaking.

Thus to discuss, in another review, the material included n such a diversified collection of facts, is not the intention f the reviewer. But to suggest the possibilities for consider- ation through the splendid introductions included herein, make this work a standard "help" for the Biblical reader.

This book is its own best review.

Russell A. Peterson.

*Thine Forever* Collected and edited by August G. Suechting Daily Devotions Following Luther's Small Catechism. Columbus, Ohio: The Wartburg Press, 1950. 383 pages. $1.75.
Any conscientious pastor should welcome this publication.

One of the heavy responsibilities of catechetical instruction is to instill within the hearts, minds, and souls of the youngsters, the need for daily and constant communion with God. As yet, the Family Altar is not a wide-spread, time dedicated, household word in the Lutheran home. The pastor finds difficulty in suggesting daily Bible Readings as a primer for the Family Altar, when he well knows that daily Bible Reading becomes but another assignment to be completed before Saturday morning.

And now, as an aid in partially overcoming the seeming lack of continuity (in the mind of the confirmed) between daily assignment, daily Bible Reading—and living, we have a devotional reading of the Catechism, dedicated to the confirmed youth of America, and prepared for their use.

The contents includes about 250 topics. Each becomes the thought for a day's meditation. All parts of the Catechism are included, together with special subjects such as The Beatitudes, Stewardship, The Worship of God, etc. There are five parts to each devotion. Selected parts of the Catechism, Corresponding Scripture reading. A one-verse text. A well defined, crystal clear, meditation and closing prayer.

Each page has the date for reading in large bold face type in the side margin.

The Lutheran concept of the demands of nurture become self-evident in this important work. Russell A. Peterson.

*The Illusion of Immortality* By Corliss Lamont
Philosophical Library, New York, 2nd Edition, 1950; 288 pages, plus notes and index; $3.95.

Dr. Lamont has given us the most extensively reasoned case against immortality current today. He reasons from a monistic ontology, taking as his proof the fact that there is no evidence for the functioning of the psyche apart from its body, and that therefore by the law of parsimony we ought to accept the least cumbersome theory, viz., that the body simply functions in what we are pleased to call a psychic manner.

The book is designed to serve as a text, and judging from its reprinting, it would seem that his elementary reduction of the subtilties of philosophy is getting a good hearing. The book can therefore be recommended to pastors who have any money lying around that they are afraid moth and rust will corrupt. Or if a pastor wishes to strike out free from the inanities that characterize some Easter sermons where the Biblical presentation is reversed and the argument for the resurrection of Christ is drawn from the unspoken wishes of the audience to be themselves immortal, this book can be a most helpful corrective. I am sure a lot of Easter sermons would be tossed in the wastebasket and then rewritten, if this book is read first.

The assertion that the author is objectively reviewing the evidence, is of course futile. Granted that no college sophomore can be impressed unless lip-service is paid to this idol of objectivity, nobody can review philosophy objectively, since philosophy always means an attitude toward your own life. Thank Kierkegaard for making this plain to us. Anytime you pick up a book or hear a sermon where the words are liberally sprinkled, "It stands to reason," "it is indubitable," "clearly," "evidently," as are found in this work, you can bet your bottom dollar that it doesn't stand to reason as much as reason stands to it; i.e., arguments are brought in as props to support a position the author is emotionally anxious to have held, long before he could think of any reasons to make it tenable. In other words, this book is a materialist's tract, nowhere more apparent than in quoting the nasty satire by Rupert Brooke, "Heaven," and nowhere more clearly underlined than in its alleged lily-white motivations: "In short, our appeal is to the supreme court of human reason" (p. 131). Beware of any Grecian who comes bearing gifts like this.

The resurrection of Jesus is dismissed in a paragraph and a half, simply reiterating the centuries-long apology that He was removed from the cross before death and then revived in the tomb and that the disciples let their imaginations get the better of them.

The book has a good lesson. It is a lesson our neo-orthodox brethren have helped us to get ahold of for our generation after the devastating waste left to religion from modernism. The lesson: that the words of Scripture are the basis for faith, not that our faith and hopes are the basis for the validity of the Gospel. We must write too on the table in front of us, as Luther did: "Hoc est meum corpus," in order that no Zwinglian subtlety can remove us from the plain words upon which our faith rests.

Withal, the book is written as though two world wars and the imminent dissolution of civilzation had never occurred. How anybody can blithely dismiss the warning of Bishop Manning that the loss of faith in the life to come robs men "of their hope and vision and joy in life here and now and makes this life inexplicable and futile and unmeaning to them" (p. 264), by listing the names of fifty-seven world personages who questioned or disbelieved in immortality—and include among them Karl Marx and Clarence Darrow—as evidence that disbelief in immortality makes no difference to morality, with the hard fact of the agonizing brutalities of a State premised on atheism and mortality, is to dwell in the seclusion of an ivory tower that defies analysis. It is inexplicable, unless you remember the descriptive words of Max Otto that most philosophers "write with their backs to the windows"; and unless you start, as I have said, with a conclusion you want to reach, before you examine any evidence.

George H. Muedeking.

# News of the Churches

**Dr. F. Melius Christiansen On His 80th Birthday**

Dr. F. Melius Christiansen, "the Toscanini of the voice," "the wizard of some fourth dimension of melody"—as the critics have labelled him—steps back into the spotlights at this time to acknowledge another round of applause from his host of friends and well-wishers. The occasion that brings him back from his Indian Summer retreat is that another milepost in his long career is at hand, the eightieth anniversary of his birth.

In commemoration of the event and as an expression of appreciation to Dr. Christiansen for his life-long inspiration to church and country, a recognition concert by the St. Olaf College Choir will be given at the Northrup Auditorium, Minneapolis, on the evening of April 13. The special concert will be under the joint sponsorship of the Minneapolis Symphony Orchestra, the University Artist Course and the Twin Cities' St. Olaf Club. Besides the usual renditions of the choir, testimonials will be delivered by Governor Luther W. Youngdahl, Dr. James L. Morrill, president of the University, and Dr. Clemens M. Granskou, president of St. Olaf College, Northfield, Minn.

The story of F. Melius Christiansen, the emigrant lad of Norway who fiddled his way into American life to climb the scale of renown to the highest degree in his field, draws into focus traits and trends that are now interwoven with the warp and woof of history in the Middle West. By his music he has become, in a very special sense, the spokesman of a pioneering class of people, of an era of exploration, of a frontier Church that had much to contribute but few avenues of expression.

Beginning his American career in 1888 as a struggling concert violinist, Dr. Christiansen sought his fortune first in California, then in Wisconsin, and in 1892, as a student at Augsburg College in Minneapolis, he made contacts that fired his musical ambitions. In 1897 he left for Leipzig, Germany, to continue his studies at the historic mecca of musicians. Here he met the famous Gustav Schreck whose influence helped materially in formulating his philosophy and musical style.

A young struggling church college in rural Minnesota, poorly equipped, about to launch a crusade in the field of Christian higher education, could hardly have held much promise for an eager impetuous musician in quest of a career, yet in 1903, Dr. Christiansen accepted the challenge and joined the faculty of St. Olaf College in Northfield, where he labored until his retirement in 1944. He was summoned to stir song in the hearts of the sons and daughters of the soil, who constituted the student body. Fortunately, these descendants of the Norse settlers had inherited a concept of sacred song and an aptitude for singing which were to figure significantly in future developments at the college. As director of music Dr. Christiansen had many confrontments which soon whetted his qualifications. A department had to be organized; a concert band demanded his leadership; the Church at large asked to share his talents and energies; there was a National Choral Union to foster and direct.

But today the world knows Dr. Christiansen chiefly through his many style-setting choral compositions—he has over 200 to his credit, many of which have become traditionals in church, school and concert circles throughout America — and especially through the singing of his St. Olaf Choir. It is neither possible nor necessary to describe the triumphs of the Choir that spell-bound a nation and was twice feted by church and state in European countries. In recognition of his achievements the founder of the choir holds the Order of St. Olaf from the king of Norway, and honorary Doctor of Music degrees from the University of Minnesota, Oberlin College, Capital University, and Muhlenburg College. The rhapsodies of the critics and the memories of a grateful public give enduring testimony to the metal of the builder and conductor and to his temple of song. Many historic, cultural, religious and frontier factors may have contributed color and depth to this saga, yet today we honor the master, and his Maker, who brought all the potentials into flower. We remember many of the Christiansen traits, and especially his instinct for musical phrasing and interpretation, which perhaps more than anything else accounted for the uniqueness of the choir singing. A kind of sixth sense of his soul pilots his thoughts and feelings through the subconscious regions of melody to make beauty, abstract and unknown, articulate to the average listener.

Although retired from active dut Dr. Christiansen is still composin music and enjoying improved heal at his Northfield home. On this da of reminiscence and celebration th thousands who have been under th spiritual magic of his baton wou unite in grand chorus to sing tribut

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**Lutherans Draft Unified Missions Constitution**

Columbus, O.—Missionaries in Ne Guinea representing four Luthera bodies of three nations have drafted permanent constitution for the fir unified international missionary ag ministration in Lutheran history.

The Board of Foreign Missions the American Lutheran Church, one the partners in the enterprise, an nounced here that the step was take at Finschhafen, New Guinea, durin the fifth annual meeting of the pro visional unified missionary conferenc set up there at the close of Worl War II.

Establishment of a unified Ne Guinea Lutheran Mission would b preparatory to the organization of single indigenous Church in an are where Lutherans now claim ove 100,000 baptized members.

Participants with the American Lu theran Church in the venture of in ternational cooperation are the Neuen dettelsau Mission Society of Germany the United Evang. Lutheran Churc of Australia, and the Commission o Younger Churches and Orphaned Mis sions of the National Lutheran Coun cil.

Approval of the proposed new con stitution by the four Lutheran group would give the field missionary or ganization a large measure of auton omy and responsibility in administer ing Lutheran work on the Pacific is land. The parent bodies, however would have the last word in matters o major policy and budget.

The New Guinea work now being unified is the outgrowth of missionary activity carried on by two German Lutheran agencies prior to World War I—the Neuendettelsau Society and the Rhenish Society. After that war, the Australian Church temporarily took over the Neuendettelsau work, while the American Lutheran Church took permanent charge of the Rhenish field.

When World War II again disrupted the Neuendettelsau work, it was taken

re of by the National Lutheran Coun-l Commission. The German Society st year resumed partial support of is field.

At the Finschhafen meeting, it was ported that the Mission's baptized embership during the past year had creased 14,468 to a new high of 106,-5. A total of 42,942 converts have en baptized since missionaries re-rned to the field after the last war.

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**utherans Honor ishop Meiser**

Munich, Germany—A ceremony com-emorating the 70th birthday of Bish-o Hans Meiser of Bavaria, chairman the United Evangelical Lutheran hurch in Germany (VELKD), was eld here by the VELKD bishops' con-erence and the Lutheran Church oard.

Participating in the event were nu-erous German church leaders and everal representatives of world Lu-heranism, among them Dr. Sylvester . Michelfelder, of Geneva, general ecretary of the Lutheran World Fed-ration.

During the ceremony, Bishop Otto ibelius of Berlin, chairman of the vangelical Church in Germany, hanked Dr. Meiser for his "loyal co-peration in helping to solve the vital roblems of German Protestantism" nd presented him with several first-rints of Lutheran literature.

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**utherans Give hurch to Negroes**

Cleveland—A novel venture in Chris-ian interracial relations has been aunched by the congregation of Hope utheran church here.

The Rev. A. G. Grotefend, minister, old of the venture in outlining plans f the congregation to move into a ew church in suburban Cleveland eights before the end of the year.

As soon as the move is made, the old hurch property, including a large ymnasium, will be turned over to a ewly-organized Negro congregation nd will be known as Fellowship Lu-heran Mission.

In anticipation of the project, said to e without precedent in the city, Hope hurch has called the Rev. Percy C. Dumas, Negro minister from Montgom-ery, Ala., to begin mission work among families in the community.

Mr. Dumas has been conducting a house-to-house visitation in the vicin-ity of the church.

"In meeting with nearby families, I've found them most anxious to start a spiritual center that will meet the needs of adults as well as children," the minister said. "I'm sure we'll have a worthwhile mission congregation organized before a new Hope church is completed."

The neighborhood of Hope church formerly was almost equally divided between white Christian and Jewish families. When these families began migrating to the suburbs ten years ago, middle class Negro families, who had been living close to the downtown business district, began moving into the vacated homes. Today the community is about 80 per cent Negro.

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**Church Leaders Ask Congress Approve Food to India**

Washington, D. C.—Representatives of major religious groups have urged Congress to approve the sending of two million tons of relief food to save famine victims in India.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church, testified on behalf of the National Council of Churches at a hearing conducted by the House foreign affairs committee. He advised the legislators that leading Protestant denominations have adopted resolutions in favor of sending food to India.

The Rev. Vincent McCauley, rector of Holy Cross Foreign Mission Seminary, Washington, D. C., testified for the National Catholic Welfare Conference and gave a vivid picture of famine conditions as seen through the eyes of Roman Catholic missionaries.

Dr. Fry said that the distribution of supplies sent by the United States Government should be left in the hands of the Indian government, without American dictation.

The relief bill, which the House committee was almost certain to approve, will permit the Indian government to sell the food it received from America, using the proceeds as "counterpart funds" for other worthy projects, just as is the case of Marshall Plan supplies in Europe.

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**Lutherans Agree On Joint Japan Mission**

Minneapolis, Minn.—The Evangelical Lutheran Church and the Lutheran Free Church have agreed to carry on a joint mission program in Japan.

This decision was reached here at a joint meeting of the Churches' foreign missions boards. Officials said it will be the first venture of this kind by the two bodies, both of which have their national headquarters here.

Mission property in Japan will be owned jointly and missionaries from the two bodies will work together in a single field. The work will be administered by a missionary conference in Japan, and in this country by the two boards meeting together.

The mission field extends from Tokyo to Nagoya. Work was begun there by the ELC more than a year ago. The LFC has no missionaries in Japan now but has called two men who are to leave this year. They will join an ELC staff of 14 already there.

It is expected that additional personnel to be sent this summer will bring the total of missionaries on the joint field to more than 30.

A similar joint mission has been operated for several years in Colombia by the ELC and the United Evangelical Lutheran Church. In China and Madagascar the ELC and the LFC have cooperated in forming a unified native Church, as well as in various activities, but have retained their separate fields.

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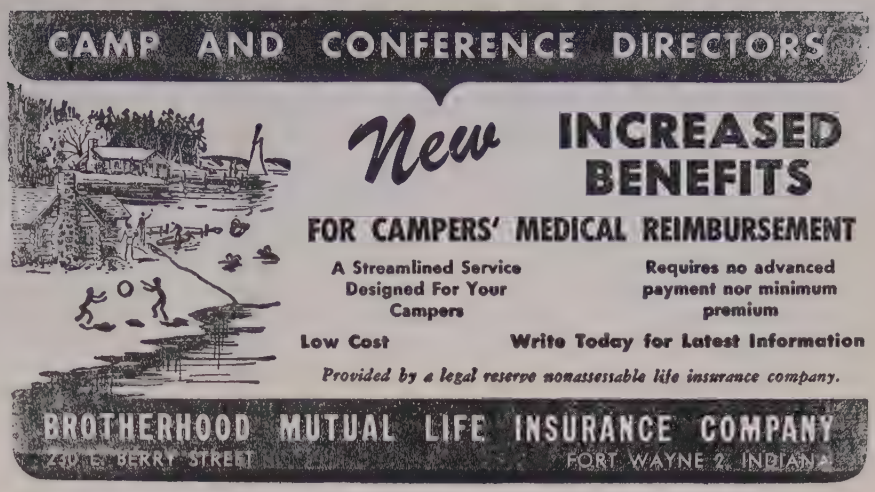
**Bishop Dibelius, in London Address, Rejects Pacifism**

London—Bishop Otto Dibelius of Berlin, in an address at Westminster Abbey here, rejected the pacifist solution to international problems.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FORT WAYNE 2, INDIANA

The head of the Evangelical Church in Germany declared that the Christian faith does not contradict the efforts of a government to prepare for the defense of its people against an aggressor. "A government would be guilty of irresponsibility if it left its people without protection," he said.

At the same time, Bishop Dibelius said that Christians must resist the idea that war is inevitable.

The bishop, who spoke under the auspices of the British Council of Churches, acknoweldged that it was sometimes hard to say whether the strengthening of defenses aided the cause of peace or hastened a new war. He added, however, that the answer to this question was the responsibility of statesmen and not of the Church.

"In one point the Church is sure of its political judgment," Dr. Dibelius said. "We can say with all clearness and certainty that a so-called preventive war is against God's Word and command. He who fires the first shot proclaims himself the aggressor. He is the guilty party, and has to be treated as such."

The bishop charged that the Communists were the chief propagators of the idea that war is inevitable.

"They teach," he said, "that a classless society can be attained in no other way than by force. As Christians, we believe this to be the most dangerous teaching of our time."

Bishop Dibelius called on the Church to bring all nations together by cultivating friendly understanding among them.

"We in Germany see how important this is," he said. "Where an iron curtain has been drawn across the border and the people are forcibly prevented from meeting together, they begin as a matter of course to talk different languages. They do not understand each other any longer, and finally believe that their own side is populated by angels, and the other side by devils."

—o—

**Iowa Measure Would Broaden Religious Teaching in Schools**

Des Moines, Ia.—Religious teaching in Iowa public schools would be broadened under the terms of a bill now being considered by the Iowa Senate schools committee.

The bill provides that teachers in all schools may "teach the philosophy of Christianity," say the Lord's Prayer, and read and discuss the Bible as it is recorded in the Old and New Testaments.

It also specifies that children in public schools "may read and discuss Holy Scripture" and schools "may discuss and explain the Ten Commandments."

Informed sources here believe the bill has "little chance of passage in its present form." Unless it is reported out shortly, the bill will go to a sifting committee which is attempting to cut down drastically some 500 bills now pending before the Senate.

The measure was introduced by Sen. Leo Elthon of Fertile, a Lutheran. Another sponsor is Sen. George O'Malley of Des Moines, a Roman Catholic.

—o—

**Church Courier Sentenced In Soviet Zone**

Cottbus, Soviet Zone, Germany—A courier of the Evangelical Church was sentenced by a court here to two yea imprisonment, loss of civil rights f five years, and expropriation of pro erty, for carrying official Church m and West German religious literatu from West Berlin to Cottbus.

The courier, Karl Born, was arre ed last September. During a lugga check Soviet Zone police found h in possession of official correspon ence, several copies of Sonntagsbla West German Evangelical weekly, a other religious publications.

The items constituted official m of the Berlin-Brandenburg Chur management to the General Superi tendent's office in Cottbus.

During the trial, the Sonntagsbla published by Bishop Hans Lilje

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annover, and other religious publications were denounced by the court as outrageous agitation material against the Soviet Zone Republic and the whole peace-loving world."

The indictment charged Mr. Born with "spreading anti-peace rumors, propaganda for militarism, and the distribution of anti-Soviet and anti-democratic literature."

Church circles are attributing the utmost importance to the sentence, this being the second recent instance of a trial conducted on charges involving the distribution of religious literature.

Several weeks ago an East Berlin court sentenced Mrs. Ursula Mocny, Roman Catholic owner of a bookshop in the Soviet sector of Berlin, to 18 months' imprisonment for selling religious publications printed in West Berlin and Western Germany.

Church circles at that time said that the sentence should be considered a "danger signal" obviously intended to prevent the distribution of religious literature throughout the Soviet Zone.

In January, Evangelical and Roman Catholic authorities, as well as leaders of all other religious groups in the Soviet Zone, were officially warned by Deputy Premier Otto Nuschke against importing and distributing Western literature.

—o—

### Name New Preacher For Lutheran Hour

St. Louis—The Rev. Armin C. Oldsen, professor of religion at Valparaiso University, Valparaiso, Ind., has been named to succeed the late Dr. Walter A. Maier as radio preacher on the International Lutheran Hour, it was announced at the program's headquarters here.

The announcement was made by Dr. Eugene R. Bertermann, Lutheran Hour director, on behalf of the executive board of the Lutheran Laymen's League, sponsor of the program.

Founded in 1930 by Dr. Maier, the Lutheran Hour program "Bringing Christ to the Nations" is broadcast every week over 1,150 stations in the United States, Canada, and 50 other countries.

Dr. Maier died on Jan. 11, 1950, and the Lutheran Hour has had temporary or supply preachers since that time.

—o—

### Church Papers Face Heavy Postage Increases

Washington, D. C.—An increase in postal rates which would double mailing costs for church papers is asked in bills introduced by Sen. Olin D. Johnston (D.—S.C.), and Rep. Thomas Murray (D.—Tenn.). Hearings are scheduled to begin soon.

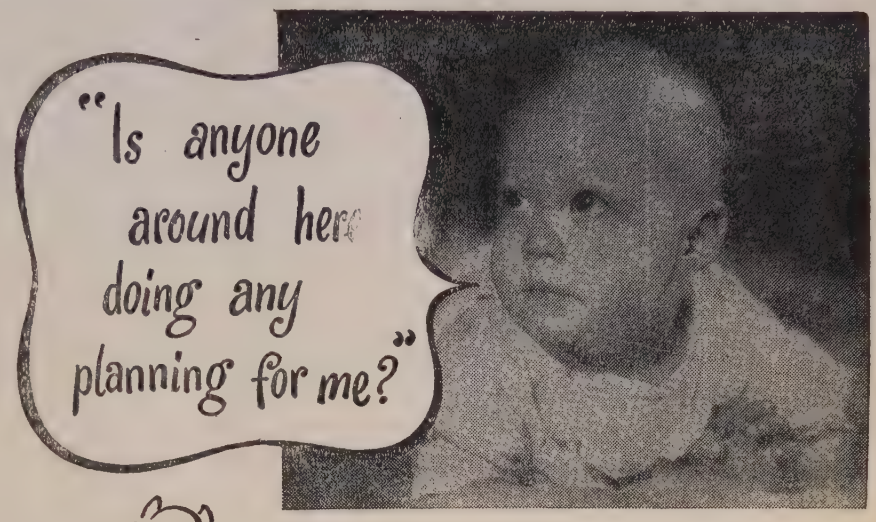
A protest has already come from a spokesman for the National Lutheran Council.

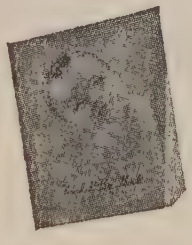
Dr. Robert E. Van Deusen, Washington secretary of its division of public relations, said "in some church papers this will bring a threat of insolvency; to larger publishing houses a crippling increase in mailing costs."

The increase which will hit church papers hardest is one doubling the rate on second class postage, under which most of them are mailed. The amount of increase would be 50 per cent, effective immediately, followed by 25 percent increases in each of the next two years.

Also hitting religious groups hard will be a proposed doubling of the rate on postcards and of third-class (one-cent pre-cancelled) mail. Both would be raised to two cents.

Many churches use the one-cent pre-cancelled rate for mailing their church bulletins, parish young people's papers, and other regular announcements. Churches and religious organizations also are heavy users of postcards in notifying their membership of meet-



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ings, church suppers, and other special events.

Rates on books, Sunday school literature, and other printed matter also will face heavy increases if the legislation passes Congress.

Postmaster General Jesse M. Donaldson has told Congress that the increases are necessary to meet a $500,000,000 a year post office deficit.

—o—

**Government Warns Religious Groups on Construction Controls**

Washington, D. C.—Religious bodies must apply for permits before erecting any type of building other than an edifice designed exclusively for worship, the National Production Authority said here.

The government agency added, however, that it would give "sympathetic consideration" to requests from religious groups.

The NPA, in a statement clarifying its construction control order, M-4, said that all types of building contemplated by the YMCA, YWCA, and YMHA and similar service organizations are prohibited under the order and that special permits must be granted before construction can begin.

NPA officials said that because permission has been granted in many instances to religious organizations for the erection of community buildings, Sunday school additions, and similar non-worship facilities, the impression has been given that religious groups are totally exempt from the construction order.

The officials pointed out that this is not true, and advised that religious bodies make certain that construction is of an authorized type before proceeding lest penalties be incurred.

It was also pointed out that alterations, including such jobs as the installation of acoustical tile, are not and that if the value of such work exceeds $5,000 in any one year, it is necessary to secure a permit for it.

—o—

**Congressman Seeks Church Exemption from Postal Increase**

Washington, D. C.—Rep. Harold C. Hagen (R., Minn.), has announced that he will sponsor an amendment to exconsidered "maintenance and repair" empt religious organizations from a pending increase in postal rates which is being considered by Congress.

Rep. Hagen, a ranking member of the House post office and civil service committee, said that he believes Congress would be justified in giving special consideration to church publications because they are operated by non-profit institutions.

He made the statement after hearing representatives of 38 Protestant church-owned publishing houses testify that a proposed doubling of second class mailing rates would have a serious effect on the finances of religious publications.

"Church publications have shown that they are having difficulty meeting increased printing costs," Rep. Hagen declared.

"Unlike commercial publications, they do not carry advertising and cannot absorb increased mailing costs out of profits. Many of them, in fact, have been losing money because their income does not match increasing costs of publication."

Rep. Hagen pointed out that non-profit institutions have long been given special tax consideration with the federal government and many state exempting them from taxes altogether. For 72 years they have been given a subsidized mailing rate, he said, on the theory that their publications contribute to the general welfare. This should be continued, he urged.

In response to a question from Rep. George Miller (D., Cal.), Rep. Hagen indicated that if the second class rate is raised on commercial publications such as magazines and daily newspapers, he will offer an amendment to set up a separate class for publications of non-profit institutions which will keep the mailing rate the same as it is now.


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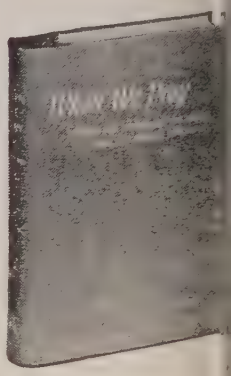

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**upreme Court to Review ible-Reading Case**

Washington, D. C. — The Supreme ourt has agreed to review rulings of ew Jersey tribunals which declared onstitutional a state law requiring aily Bible reading in public schools. It consented to hear an appeal filed y two members of the United Secu- arists of America, Mrs. Anna E. Klein f Hawthorne, N. J., and Donald R. oremus of Rutherford, N. J. The air, as taxpayers, asked the high trib- nal to overturn a New Jersey Su- reme Court decision that the Bible- eading statute does not violate the onstitutional separation of Church nd State.

The 47-year-old law, similar to those xisting in other states, requires that t least five Old Testament verses be ead, without comment, to public chool pupils each day. It also permits, ut does not require, the recitation of he Lord's Prayer.

Rejecting a plea for a declaratory udgment nullifying the law, the New Jersey Supreme Court had supported a lower court ruling that the readings did not tend to force students to hear sectarian teachings. The readings were held to be not sectarian, and there- fore not in violation of the First and 14th Amendments of the federal Con- stitution.

New Jersey Attorney General Theo- dore D. Parsons in a brief asked the federal court to affirm the ruling of the state tribunal or dismiss the Klein- Doremus appeal on the ground that the plaintiffs had not made the neces- sary showing of direct, actual injury to themselves. The Supreme Court, however, deferred action on this re- quest and said it would set a time to hear the case.

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**N.Y. Regents Ban 'Miracle' As Sacrilegious**

Albany, N. Y. — A state-wide ban against the showing of the Italian-made film, The Miracle, was invoked by the State Board of Regents.

The governing body of the state educational system ordered the license for the film revoked on the grounds that the picture is "sacrilegious." A statement by the Regents said:

"The state law expressly forbids the licensing of any film that is in whole or in part sacrilegious.

"After viewing this picture we have no doubt that it falls in the category condemned by law. In this country where we enjoy the priceless heritage of religious freedom, the law recognizes that men and women of all faiths respect the religious beliefs held by

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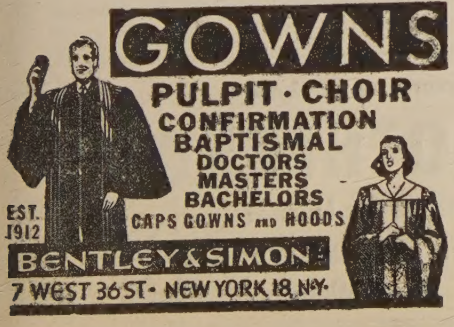


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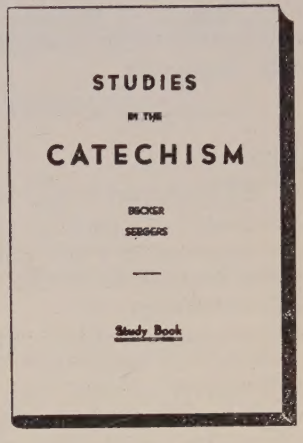


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others. The mockery or profaning of these beliefs that are sacred to any portion of our citizenship is abhorrent to the laws of this great state.

"This picture takes the concept so sacred to them set forth in both the Protestant and Catholic versions of the Bible and associates it with drunkenness, seduction, mockery, and lewdness."

The Miracle, a Roberto Rossellini production, is the story of an idiot Italian shepherdess who is seduced by a stranger she believes to be St. Joseph. Subsequently, she thinks the birth of her child is a miracle.

The film had been protested by Roman Catholic leaders and groups, including Francis Cardinal Spellman, Archbishop of New York, who called for a boycott of it.

Shortly after the action by the Regents, Supreme Court Justice Kenneth MacAffer granted the distributors of the film, Lopert Films, Inc., an order requiring the Board of Regents to show cause why the license revocation should not be suspended.

—o—

**German Church To Ordain Women**

Berlin—Ordination of women as pastors has been approved in a new order adopted by the Evangelical Church of Berlin and Brandenburg.

While ordained women will be authorized to preach and administer the sacraments, the order stressed that in practice they normally will be restricted to positions for which they are particularly fitted, such as women's, youth and children's work.

It was indicated that women will be appointed pastors of churches only in special cases.

—o—

**Paris Archdiocese Approves Kidney Grafting**

Paris—There are no moral objections to kidney grafting, according to a statement issued here by the Roman Catholic archdiocese of Paris. The statement was published to reassure a large number of Catholics said to be disturbed over the religious implications of the operations.

Recently, a series of operations had been undertaken in the capital, involving the grafting of the kidneys of guillotined criminals to the bodies of patients suffering from renal disorders.

Many Catholics wondered how this practice affected the doctrine of the resurrection of the body on the Last Day, and whether a Catholic had the right to bequeath his physical organs after his death for grafting purposes.

"All progress tending to prolong human life is considered a charity," a spokesman for the Paris archdiocese declared. "There is no necessity for the Church to make an official declaration, for there is no real problem. There is nothing reprehensible in the transmission of an organ to save the life of a sick person.

"The Church has condemned all medical intervention which harms the noble faculties. Artificial insemination, euthanasia, and any other operation provoking the loss of control of the will are formally banned by the Church. But eye grafting, blood transfusions and the grafting of bones do not raise the slightest objection on moral grounds."

The spokesman said that so far as the problem of the resurrection of bodies is concerned, the Church has "progressed in her opinions."

"Once," he said, "it was esteemed that a person having a mole on his thumb, for example, would be resurrected at the Last Day with that same thumb and that same mole. But in the light of our new knowledge of the constitution of matter the very nature of the resurrected appears rather as a body whose particular qualities will allow of operations impossible for our carnal bodies before death."


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The spokesman concluded by re-nding that the bodies of innumer-le saints are scattered over the rth in the form of relics, and that e problem of their resurrection has ver disquieted the faithful or arous-serious scruples.

—o—

**urnalism Head Stresses fluence of Church Papers**

Tampa, Fla.—E ditors of religious blications can wield wide influence rough their combination of the ristian ministry with a medium of ass communication, a journalism pro-ssor said at the annual meeting of e Southern Baptist Press Association re.

Dr. John E. Drewry, head of the urnalism department at the Univer-y of Georgia, told the Baptist edi-rs that they were human agencies r the fulfillment of Christ's state-ent, "You shall know the truth, and e truth shall make you free."

Religious periodicals, he said, offer e opportunity to give "practical ap-lication" to the Divine admonition to and teach all nations. He asserted at the editors of such publications owed a sense of "a great and endur-g mission of evangelism."

During his series of five addresses "The Editor as Minister," Dr. rewry dealt with both theoretical nd practical aspects of journalism. e stressed especially the possibilities f the editorial page, which, he said, ere great but still largely unexploit-d.

—o—

**sk Protestant Education oards Step Up Program**

Columbus, O.—Protestant boards of igher education were asked to step p their program during the national mergency in three recommendations dopted here by the Commission on hristian Higher Education of the Na-ional Council of Churches.

Suggested by Dr. E. Fay Campbell f Philadelphia, director of the Com-nission, the recommendations called or:

(1) Emergency funds to be provided y Protestant denominations, through heir boards, synods or conferences, to eep church colleges open and facul-ies intact during their "most critical struggle for survival since the Civil War."

(2) Assistance to strengthen the Christian student movement in this country.

(3) Recruiting and training of more men and women in Christian vocations such as education, evangelism and medicine, for service at home and abroad.

The recommendations will go to Christian education boards of the 29 denominations represented on the Commission and to the presidents of 475 Protestant colleges in this country.

Dr. Campbell told the Commission that none of the church colleges is now "on the verge of closing, but many Protestant-affiliated institutions are wrestling with the problem of how they may stay open beyond next June."

—o—

**Atheist Begins Fight on Religion at University**

Minneapolis, Minn.—A self-styled "militant atheist" has begun a legal fight against the University of Minnesota here on the grounds that it is too friendly to organized religion.

Frank C. Hughes, the atheist, and a 1903 alumnus of the university, says he will go to the United States Supreme Court, if necessary, to halt what he claims is "wholesale violation" of the Constitution by the university.

Mr. Hughes has filed written complaint against the university with C.U. Landrum, United States District Attorney in St. Paul. A wealthy 63-year-old utilities engineer, Mr. Hughes is now studying law to pursue the case.

As precedent for his action, Mr. Hughes cited the U. S. Supreme Court decision in the McCollum case on what

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he defines as "separation of Church and State." He hopes to obtain a similar decision affecting higher education.

It is illegal, Mr. Hughes contends, for the university to permit religious organizations to use university property for their meetings.

Among the alleged violations he cited in his complaint to U. S. Attorney Landrum were the following:

The Roman Catholic Church holds Masses each Sunday in the chapel of the university's center for continuation study and uses the ballroom in Coffman Memorial union for worship on special occasions.

The Lutheran Student Association is permitted to hold its meetings in the union ballroom on the main campus and in another place on the St. Paul campus.

The Congregational-Presbyterian Fellowship on the St. Paul campus and the Minnesota Christian Fellowship (a conservative Protestant student group also known as Inter-Varsity) are provided both with meeting places and telephone service.

The Society of Friends (Quakers) is given a Sunday meeting place.

The Methodist organization on the St. Paul campus is furnished telephone service by the university.

Quarters and telephone service are provided by the university to the YMCA on the St. Paul campus and to the YWCA on both campuses.

Since the threat of Mr. Hughes' action became known, at least one clergyman directing a campus religious organization offered to university officials to discontinue meeting on university property. But he was advised to remain on the campus, an indication that the university may welcome a legal test on the issue.

Whether anything will come of M Hughes' complaint depends now United States Attorney General M Grath, to whom the complaint w fo warded by the district attorney's fice. It is up to Mr. McGrath to deci whether the university will be pros cuted.

Meanwhile, Mr. Hughes and his w are now studying law two nights week at the St. Paul law school. M Hughes decided to take up law aft his experience in Maine where he h his legal residence. (He spends I summers at Squirrel Island, Maine, a lives here in winter.)

While in Maine, Mr. Hughes disco ered that devotional exercises we being conducted in the public schoo He engaged two lawyers to instiga legal action to stop this, but, he sa "public opinion became so stro against us that they (the lawyer pulled out."


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